

علل الشرائع

REASONS FOR THE LAWS

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

**AL SHEYKH AL SADOUQ ABU JA'FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH**

الجزء الاول

VOLUME ONE – PART THREE

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People^{asws} of the Household

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

(باب 66 - العلة التي من أجلها صرف الله عزوجل العذاب) (عن قوم يونس وقد اظلمهم ولم يصرف العذاب عن أمة قد اظلمهم غيرهم)

Chapter 66 – The reason due to which Allah^{azwj} Mighty and Majestic Exchanged the Punishment from the people of Yunus^{as} and it was hovering above them, and the Punishment was never Exchanged from a community other than theirs

حدثنا علي بن احمد بن محمد بن محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه، عن أبي بصير، قال قلت لأبي عبد الله "ع": لاي علة صرف الله عزوجل العذاب عن قوم يونس وقد اظلمهم ولم يفعل كذلك بغيرهم من الامم فقال: الا انه كان في علم الله عز وجل انه سيصرفه عنهم لتوبتهم وإنما ترك أخبار يونس بذلك لانه عزوجل أراد أن يفرغه لعبادته في بطن الحوت، فيستوجب بذلك ثوابه وكرامته.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'For which reason did Allah^{azwj} Mighty and Majestic Exchange the Punishment from the people of Yunus^{as}, and it had hovered over them, and that was never done with other than them from the communities?' So Imam^{asws} said: 'Because it was in the Knowledge of Allah^{azwj} Mighty and Majestic that it would be Exchanged from them due to their repentance. But rather, left alone Yunus^{as} to give the news of that, because the Mighty and Majestic Wanted that he^{as} should devote himself^{as} to His^{azwj} worship in the belly of the whale, so that it would Obligate by that his^{as} Rewards and his^{as} prestige'.¹

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه، قال حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن علي ابن فضال، عن أبي المغراء حميد بن المثني العجلي، عن سماعة انه سمعه "ع": وهو يقول مارد الله العذاب عن قوم اظلمهم إلا قوم يونس، فقلت: اكان قد اظلمهم فقال: نعم حتى نالوه باكفهم قلت: فكيف كان ذلك؟ قال: كان في العلم المثبت عند الله عزوجل الذي لم يطلع عليه احد انه سيصرفه عنهم.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Al Hassan Bin Ali Ibn Fazal, from Abu Al Maghra Hameed Bin Al Masny Al Ajaly, from Sama'at,

(The narrator says that he had) heard him^{asws} (the Imam^{asws}) and he^{asws} was saying: 'The Punishment was not Turned back from the people it have hovered over, except for the people of Yunus^{as}'. So I asked, 'Was it hovering above them?' So he^{asws} said: 'Yes, to the extent that they could have grabbed it with their hands'. I said, 'So how was that?' He^{asws} said: 'It was in the Affirmed Knowledge of Allah^{azwj} Mighty and

¹ Al Illal Al Sharaie – V 1 Ch 66 H 1

Majestic of which He^{azwj} did not Notify anyone that He^{azwj} would be Exchanging it from them'.²

(باب 67 - العلة التي من أجلها سمى اسماعيل بن حزقييل "ع" صادق الوعد)

Chapter 67 – The reason due to which Ismail Bin Hizkeel^{as} was named as 'The Truthful of the promise'.

حدثنا أبي رضى الله عنه، قال حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن علي بن احمد بن اشيم، عن سليمان الجعفري، عن أبي الحسن الرضا عليه السلام: قال ادري لم سمى اسماعيل صادق؟ قال قلت: لا ادري قال: وعد رجل فجلس له حولا ينتظره.

My father narrated to me, from Sa'd Bin Abdullah, from Yaqoub Inb Yazeed, from Ali Bin Ahmad Bin Ashem, from Suleyman Al Ja'fary,

Abu Al-Hassan Al Reza^{asws} having said: 'Do you know why Ismail^{as} was named as 'صادق' 'the truthful'?' I said, 'I do not know'. He^{asws} said: 'He^{as} had promised a man, so he sat waiting for him for a year'.³

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله قال. قال حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير ومحمد بن سنان، عن ذكره عن أبي عبد الله "ع" قال: ان اسماعيل الذي قال الله عزوجل في كتابه: واذكر في الكتاب اسماعيل انه كان صادق الوعد وكان رسولا نبيا لم يكن اسماعيل بن ابراهيم، بل كان نبيا من الانبياء بعثه الله عزوجل إلى قومه فأخذوه فسلخوا فروة رأسه ووجهه فاتاه ملك، فقال: ان الله عزوجل جلاله بعثني اليك فمرني بما شئت، فقال: لي أسوة بما يصنع بالحسين "ع".

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr and Muhammad Bin Sinan, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'The Ismail^{as} whom Allah^{azwj} Mighty and Majestic Speaks of in His^{azwj} Book [19:54] **And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet** – was not Ismail Bin Ibrahim^{as}, but he^{as} was a Prophet^{as} from the Prophets^{as} whom Allah^{azwj} had Sent to his^{as} people. So, they seized him^{as} and scraped the skin off his^{as} head and face. So an Angel came over to him^{as} and said: 'Allah^{azwj} Mighty is His^{azwj} Majesty, Sent me to you^{as}, therefore order me with whatever you so desire to'. So he^{as} said: 'For me^{as} is an example with what has been done, with Al-Husayn^{asws}'.⁴

حدثنا أبي رضى الله عنه، قال حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن سنان، عن عمار بن مروان، عن سماعة، عن أبي بصير عن أبي عبد الله "ع": ان اسماعيل كان رسولا نبيا، سلط عليه قومه، ففشروا جلدة وجهه وفروة رأسه فاتاه رسول من رب العالمين، فقال له ربك يقرئك السلام ويقول: قد رأيت ما صنع بك وقد أمرني بطاعتك فمرني بما شئت فقال يكون لي بالحسين بن علي "ع" أسوة.

My father narrated to us, from Sa'd Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama'at, from Abu Baseer,

² Al Illal Al Sharaie – V 1 Ch 66 H 2

³ Al Illal Al Sharaie – V 1 Ch 67 H 1

⁴ Al Illal Al Sharaie – V 1 Ch 67 H 2

Abu Abdullah^{asws} has said: 'Ismail^{as} was a Rasool^{as}, a Prophet^{as}. His^{as} people overcame him^{as}. So they scraped off his^{as} skin off his^{as} face, and scalped his^{as} head. So a Messenger from the Lord^{azwj} of the Worlds came to him^{as} and said to him^{as}: 'Your^{as} Lord^{azwj} Conveys His^{azwj} Greetings to you^{as} and is Saying: "I^{azwj} have Seen what has happened with you^{as}", and He^{azwj} has Commanded me to obey you^{as}. Therefore, order me with whatever you so desire'. So he^{as} said: 'There happens to be for me^{as}, an example, with Al-Husayn^{asws} Ibn Ali^{asws}'.⁵

حدثنا أبي رضى الله عنه، قال حدثنا محمد بن يحيى العطار، عن محمد ابن احمد بن يحيى بن عمران الاشعري، عن محمد بن الحسين، عن موسى بن سعدان عن عبد الله بن القاسم، عن عبد الله بن سنان، قال سمعت أبا عبد الله عليه السلام يقول: ان رسول الله صلى الله عليه وآله وعد رجلا إلى صخرة فقال أنى لك ههنا حتى تأتي قال فاشتدت الشمس عليه فقال أصحابه: يارسول الله لو انك تحولت إلى الظل قال قد وعدته إلى ههنا وان لم يجئ كان منه المحشر.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya Bin Imran Al Ashary, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} promised a man to (be at a) rock, so he^{saww} said: 'I^{saww} will be (waiting) for you over here until you come'. He^{asws} said: 'The sun intensified unto him^{saww}, so his^{saww} companions said, 'O Rasool-Allah^{saww}! You^{saww} should move over to the shade'. He^{saww} said: 'I^{saww} promised him to be over here, and if he does not come, the break of promised would be from him'.⁶

(باب 68 - العلة التي من أجلها صار الناس أكثر من بنى آدم)

Chapter 68 – The reason due to which the people came to be more numerous than the Children of Adam^{as}

حدثنا أبي رضى الله عنه، وقال حدثنا محمد بن يحيى العطار، عن محمد ابن احمد بن يحيى بن عمران الاشعري، عن موسى بن جعفر البغدادي عن علي ابن معبد عن عبيدالله بن عبد الله الدهقان عن درست عن أبي خالد قال: سئل أبو عبد الله عليه السلام: الناس أكثر أم بنو آدم؟ فقال: الناس قيل: وكيف ذلك؟ قال لانك إذا قلت الناس دخل آدم فيهم وإذا قلت بنو آدم فقد تركت آدم لم تدخله مع بنيه فلذلك صار الناس أكثر من بنى آدم وادخالك آياه معهم ولما قلت بنو آدم نقص آدم من الناس.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya Bin Imran Al Ashary, from Musa Bin Ja'far Al baghdady, from Ali Ibn Ma'bad, from Ubeydullah Bin Al Abdullah Al Dahqan, from Darast, from Abu Khalid who said,

'Abu Abdullah^{asws} was asked, 'Are the people more numerous or the Children of Adam^{as}? So he^{asws} said: 'The people'. It was said, 'And how is that?' He^{asws} said: 'Because you, when you said, 'the people', you included Adam^{as} among them, and when you said, 'Children of Adam^{as}', so you left Adam^{as} and did not include him^{as} with his^{as} sons. Therefore, it is due to that, the people came to be more numerous than the Children of Adam^{as} and you included him^{as} with them. And when you said 'Children of Adam^{as}', Adam^{as} was deficient (one less) from the (number of the) people'.⁷

⁵ Al Illal Al Sharaie – V 1 Ch 67 H 3

⁶ Al Illal Al Sharaie – V 1 Ch 67 H 4

⁷ Al Illal Al Sharaie – V 1 Ch 68 H 1

(باب 70 - العلة التي من أجلها لم يتكلم النبي صلى الله عليه وآله بالحكمة) (حين خرج من بطن أمه كما تكلم عيسى "ع")

Chapter 70 – The reason due to which the Prophet^{saww} did not speak with the Wisdom upon coming to this world

أخبرنا أبو عبد الله محمد بن شاذان بن أحمد بن عثمان البرواذي قال حدثنا أبو علي محمد بن الحارث بن سفيان الحافظ السمرقندي قال حدثنا صالح بن سعيد الترمذي قال حدثنا عبد المنعم بن إدريس عن أبيه عن وهب بن منبه اليماني قال ان يهوديا سأل النبي صلى الله عليه وآله فقال: يا محمد اكننت في أم الكتاب نبيا قبل ان تخلق؟ قال: نعم قال: وهؤلاء أصحابك المؤمنون مثبتون معك قبل ان يخلقوا؟ قال: نعم

Abu Abdullah Muhammad Bin Shazan Bin Ahmad Bin Usman Al Barwzy, from Abu Ali Muhammad Bin Al Haris Bin Sufyan Al Hafiz Al Samarqandy, from Salih Bin Saeed Al Tirmizi, from Abdul Man'am Bin Idrees, from his father, from Wahab Bin Manbah Al Yamani who said,

'A Jew asked the Prophet^{saww}, so he said, 'O Muhammad^{saww}! Were you^{saww} a Prophet^{saww} (Mentioned) in the Mother of the Book before you^{saww} were Created?' He^{saww} said: 'Yes'. He said, 'And these are your companions, the Believer, are Written with you^{azwj} before you^{saww} were Created?' He^{saww} said: 'Yes'.

قال: فما شأنك لم تتكلم بالحكمة حين خرجت من بطن أمك كما تكلم عيسى بن مريم على زعمك وقد كنت قبل ذلك نبيا فقال النبي صلى الله عليه وآله: انه ليس أمري كأمر عيسى بن مريم، ان عيسى بن مريم خلقه الله عزوجل من أم ليس له أب كما خلق آدم عليه السلام من غير أب ولا أم ولو أن عيسى حين خرج من بطن أمه لم ينطق بالحكمة لم يكن لامه عذر عند الناس وقد أتت به من غير أب وكانوا يأخذونها كما يؤخذ به مثلها من المحصنات. فجعل الله عزوجل منطقته عذرا لامه.

He said, 'So what is your^{saww} glory upon your^{saww} claim that you^{saww} did not speak with the Wisdom when you^{saww} came out from the belly of your^{saww} mother^{as} like what Isa Bin Maryam^{as} spoke, and you^{saww} were a Prophet^{saww} before that?'

So the Prophet^{saww} said: 'My^{saww} matter is not like the matter of Isa^{as} Bin maryam^{as}. Isa^{as} Bin Maryam^{as}, Allah^{azwj} Created him^{as} from a mother and there was no father to him^{as}, just as He^{azwj} Created Adam^{as} without a father or mother. And if Isa^{as}, when he^{as} came out from the belly of his^{as} mother^{as}, had not spoken with the Wisdom, there would not have been an excuse for his^{as} mother in the presence of the people, and she^{as} had come up with him^{as} without a father, and they would have seized her^{as} just as they had seized the likes of her^{as} before her^{as}, from the chaste ones. Therefore, Allah^{azwj} Mighty and Majestic Made his^{as} speech as an Proof/Sign for his^{as} mother^{as}.⁸

(باب 72 - العلة التي من أجلها سمى الحواريون الحواريين والعلة) (التي من أجلها سميت النصارى نصارى)

Chapter 72 – The reason due to which the disciples (of Isa^{as} were named as 'Hawariyeen'; and the reason due to which the Christians were named as 'Nasaara'

حدثنا أبو العباس محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال حدثنا احمد بن محمد بن سعيد الكوفي، قال حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال قلت لابي الحسن الرضا عليه السلام: لم سمى الحواريون

⁸ Al Illal Al Sharaie – V 1 Ch 70 H 1

الحواريين، قال أما عند الناس فانهم سموا حواريين لانهم كانوا قصارين يخلصون الثياب من الوسخ بالغسل، وهو اسم مشتق من الخبز الحوار وأما عندنا: فسمى الحواريون: الحوار، لانهم كانوا مخلصين في أنفسهم، ومخلصين لغيرهم من أوساخ الذنوب بالوعظ والتذكر

Abu Al Aban Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin saeed A IKufy, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Why were the disciples called the disciples (الحواريون)?' He^{asws} said: 'With the people, they were bleachers, and they were termed as the 'Al-Hawareen' because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of 'Al-Hawaar'. And as for with us^{asws}, the disciples were named as 'Al-Hawariyeen' because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the Remembrance'.

قال: فقلت له: فلم سمي النصارى نصارى؟ قال: «لأنهم كانوا من قرية اسمها ناصرة، من بلاد الشام، نزلتها مريم و نزلها عيسى (عليهما السلام) بعد رجوعهما من مصر».

So I said to him^{asws}, 'So why were the Christians called 'Nasaara'?' He^{asws} said: 'Because they were from a town, the name of it was Nasarat', from the country of Syria, in which descended Maryam^{as}, and there descended in it Isa^{as}, after their return from Egypt'.⁹

(باب 73 - العلة التي من أجلها لا يجوز ضرب الاطفال على بكائهم)

Chapter 73 – The reason due to which it is not Permissible to hit the children upon their crying

حدثنا أبو أحمد القاسم بن محمد بن أحمد السراج الهمداني قال: حدثنا أبو القاسم جعفر بن محمد بن إبراهيم السرنديبي قال: حدثنا أبو الحسن محمد بن عبد الله ابن هارون الرشيد بحلب قال: حدثنا محمد بن آدم بن أبي أياس قال: حدثنا ابن أبي ذيب، عن نافع، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله لا تضربوا أطفالكم على بكائهم، فان بكائهم أربعة أشهر شهادة: أن لا إله إلا الله وأربعة أشهر الصلاة على النبي صلى الله عليه وآله وأربعة أشهر الدعاء لوالديه.

Abu Ahmad Al qasim Bin Muhammad Bin Ahmad Al Sirah Al Hamdany narrated to us, from Abu Al Qasim Ja'far Bin Muhammad Bin Ibrahim Al Sarandayni, from Abu Al Hassan Muhammad Bin Abdullah Ibn Haroun Al Rasheyd at Al Halb, from Muhammad Bin Adam Bin Abu Ayas, from Ibn Abu Zayb, from Nafau, from Ibn Umar who said,

'Rasool-Allah^{saww} said: 'Do not hit your children upon their crying, for their crying for four months is a testimony that there is no god except for Allah^{azwj}, and for four months is the 'Salawaat' upon the Prophet^{as}, and for four months it is a supplication for their parents'.¹⁰

⁹ Al Illal Al Sharaie – V 1 Ch 72 H 1

¹⁰ Al Illal Al Sharaie – V 1 Ch 73 H 1

(باب 74 - علة جفاف الدموع، وقسوة القلوب، ونسيان الذنوب)**Chapter 74 – The reason for the drying up of the tears, and the hardening of the hearts, and the forgetting of the sins**

حدثنا احمد بن الحسن القطان قال: حدثنا احمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم عن ثابت بن أبي صافية، عن سعد الخفاف، عن الاصبغ بن نباته، قال: قال أمير المؤمنين " ع : ما جفت الدموع إلا لقسوة القلوب، وما قست القلوب إلا لكثرة الذنوب.

Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from marwan Bin Muslim, from Sabit Bin Abu Safiya, from Sa'ad Al Khafaf, from Al Asbagh Bin Nabata who said,

‘Amir Al-Momineen^{asws} said: ‘The tears do not dry up except due to the hardening of the hearts, and the hearts do not harden except due to the abundance of the sins’.¹¹

حدثنا أبي رضى الله عنه قال: حدثنا محمد بن يحيى العطار، عن المقرئ الخراساني، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه عليهم السلام قال: أوحى الله عزوجل إلى موسى " ع : يا موسى، لا تفرح بكثرة المال، ولا تدع ذكري على كل حال، فإن كثرة المال تنسي الذنوب، وان ترك ذكري يقسي القلوب.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Maqrry Al Khurasany,

(It has been narrated) from Ali son of Ja'far^{asws}, from his^{asws} brother^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “O Musa^{as}! Do not be joyful at the abundance of the wealth, nor leave My^{azwj} Remembrance on every situation, for the abundance of the wealth would make you^{as} forgetful of the sins, and the neglect of My^{azwj} Remembrance hardens the heart”.¹²

(75 علة المشوهين في خلقهم)**Chapter 75 – The reason for the deformities in their Creation**

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن محمد بن احمد بن محمد، عن أبيه، عن الحسن بن عطية، عن ابن أبي عذافر الصيرفي قال: قال أبو عبد الله " ع : ترى هؤلاء المشوهين في خلقهم؟ قال: قلت نعم، قال: هم الذين يأتي أبأؤهم نساءهم في الطمث.

My father said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad Bin Muhammad, from his father, from Al-Hassan Bin Atiya, from Ibn Abu Azafar Al Sayrafi who said,

‘Abu Abdullah^{asws} said: ‘Do you see these with deformities in their Creation?’ I said, ‘Yes’. He^{asws} said: ‘They are the ones whose fathers went to their mothers during the menstruation’.¹³

¹¹ Al Illal Al Sharaie – V 1 Ch 74 H 1

¹² Al Illal Al Sharaie – V 1 Ch 74 H 2

¹³ Al Illal Al Sharaie – V 1 Ch 75 H 1

(باب 76 - العلة التي من أجلها صارت العاهات في أهل الحاجة أكثر)**Chapter 76 – The reason due to which the disabilities mostly tends to be among the needy people**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبى عمير، عن حفص بن البختري، عن أبى عبد الله "ع" قال: إنما جعلت العاهات في أهل الحاجة لئلا تستر، ولو جعلت في الاغنياء لستر.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Bakhtary,

Abu Abdullah^{asws} has said: 'But rather, the disabilities had been Made to be among the needy people so that they would not hide it, and had it Made to be among the rich, they would have concealed it'.¹⁴

(باب 77 - العلة في خروج المؤمن من الكافر وخروج الكافر من المؤمن) (والعلة في إصابة المؤمن السينة، وفي إصابة الكفار الحسنة)**Chapter 77 – The reason of the coming out of the Believer from the Infidel, and the coming out of the Infidel from the Believer; and the reason for the Believing doing the evil, and regarding the Infidel doing the good**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى عن الحسن بن على بن فضال، عن بعض أصحابنا، عن أبى عبد الله "ع" قال: ان الله عزوجل: خلق ماء عذبا فخلق منه أهل طاعته، وجعل ماء مرا فخلق منه أهل معصيته، ثم أمرهما فاختلفا، فلولا ذلك ما ولد المؤمن، إلا مؤمنا، ولا الكافر إلا كافرا.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal, from one of our companions,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Created fresh water and Created from it the people of His^{azwj} obedience, and Made the bitter water and Created from it the people of His^{azwj} disobedience. Then He^{azwj} Commanded for these two to be mixed, and so had it not been for that, neither would the Believer have begotten any except for a Believer, nor the Infidel except for an Infidel'.¹⁵

حدثنا محمد بن الحسين رحمه الله قال: حدثني محمد بن الحسن الصفار عن محمد بن الحسين بن أبى الخطاب، عن حماد بن عيسى، عن ربعي بن عبد الله ابن الجارود، عن ذكره، عن علي بن الحسين عليه السلام قال: ان الله عزوجل: خلق النبيين من طينة عليين وابدانهم، وخلق قلوب المؤمنين من تلك الطينة، وخلق أبدانهم من دون ذلك، وخلق الكافرين من طينة سجين وقلوبهم وابدانهم، فخلط بين الطينتين فمن هذا الذي يلد المؤمن الكافر، وولد الكافر المؤمن، ومن هاهنا يصيب المؤمن السيئة، ويصيب الكافر الحسنة، فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

Muhammad Bin Al Husayn narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Khatab, from Hamad Bin Isa, from Rabi'e Bin Abdullah Ibn Al Jaroud, from the one who mentioned it,

Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the Prophets^{as} from the clay of Illiyeen and (as well as) their^{as} bodies, and Created the

¹⁴ Al Illal Al Sharaie – V 1 Ch 76 H 1

¹⁵ Al Illal Al Sharaie – V 1 Ch 77 H 1

hearts of the Believers from that very clay, and Created their bodies from besides that, and Created the Infidels from the clay of *Sijjeen* – their hearts as well as their bodies. So there was a mixture of the two clays, and from this is which the Believer begets an Infidel, and the Infidel begets the Believer. And it is from here that the Believers does the evil, and the Infidel does the good deeds – the hearts of the Believers incline towards what they have been Created from, and the hearts of the Infidels incline towards what they have been Created from'.¹⁶

حدثنا محمد بن علي ماجيلويه قال: حدثني محمد بن يحيى العطار قال: حدثني الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن عمرو بن عثمان عن المنقري، عن عمرو بن ثابت، عن أبيه، عن حبة العرنى، عن علي "ع" قال: إن الله عزوجل: خلق آدم من أديم الأرض، فمنه السباح، ومنه الملح، ومنه الطيب، فكذلك في ذريته: الصالح، والطالح.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Amro Bin Usman, from Al Manqary, from Amro Bin Sabit, from his father, from Habat Al Army,

Ali^{asws} has said: 'Allah^{azwj} Mighty and Majestic Created Adam^{as} from the crust of the earth. Thus, from it is the marshland, and from it is the salt (sea), and from it is the good. Thus, it is like that in his^{as} offspring – the good and the bad'.¹⁷

حدثنا محمد بن موسى بن المتوكل قال: حدثني محمد بن يحيى، عن الحسين بن الحسن، عن محمد بن أورمة، عن محمد بن سنان، عن معاوية بن شريح عن أبي عبد الله عليه السلام قال: إن الله عزوجل: أجرى ماء فقال له كن بحرا عذبا أخلق منك جنتي وأهل طاعتي، وإن الله عزوجل: أجرى ماء، فقال له: كن بحرا مالحا أخلق منك ناري وأهل معصيتي، ثم خلطهما جميعا، فمن ثم يخرج المؤمن من الكافر ويخرج الكافر من المؤمن، ولو لم يخلطهما لم يخرج من هذا إلا مثله، ولا من هذا إلا مثله.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from Muhammad Bin Sinan, from Ma'awy Bin Shareeh,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Caused the water to flow, so He^{azwj} Said to it: "Be an ocean of fresh water. I^{azwj} shall Create from you My^{azwj} Paradise and the people of My^{azwj} obedience". And Allah^{azwj} Mighty and Majestic Caused the water to flow, so He^{azwj} Said to it: "Be a salty ocean. I^{azwj} shall Create from you My^{azwj} Fire and the people of My^{azwj} disobedience". Then He^{azwj} Mixed these two together. So, from then the Believer comes out from the Infidel, and the Infidel from the Believer. And had it not been for Him^{azwj} Mixing these two, there would not have come out from this except for its like, nor from this, its like'.¹⁸

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد ابن عيسى، عن الحسن بن علي بن فضال، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام في حديث طويل يقول في آخره: مهما رأيت من نزق أصحابك وخرقهم فهو مما أصابهم من لطح أصحاب الشمال، وما رأيت من حسن شيم من خالفهم ووقارهم فهو من لطح أصحاب اليمين.

My father said, 'Sa'd Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Hassan Bin Ali Bin Fazal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} in a lengthy Hadeeth, saying at the end of it: 'Whatever is seen from the rashness of your companions and their violation, so it is from what has hit them from the tarnishing of the companions of the Left, and

¹⁶ Al Illal Al Sharaie – V 1 Ch 77 H 2

¹⁷ Al Illal Al Sharaie – V 1 Ch 77 H 3

¹⁸ Al Illal Al Sharaie – V 1 Ch 77 H 4

whatever is seen from the good and the pious from their adversaries and their dignity, so it is from the tarnishing of the companions of the Right'.¹⁹

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن محمد ابن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عبد الله بن سنان، عن أبي عبد الله "ع" قال: سألته عن أول ما خلق الله عزوجل؟ قال: ان أول ما خلق الله عزوجل ما خلق منه كل شيء، قلت: جعلت فداك وما هو؟ قال: الماء، ان الله تبارك وتعالى: خلق الماء بحرین، أحدهما، عذب، والآخر ملح، فلما خلقهما نظر إلى العذب، فقال يا بحر، فقال: لبيك وسعديك، قال: فيك برکتی ورحمتی ومنك أخلق أهل طاعتي وجنتي،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Ibn Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(The narrator says) 'I asked Abu Abdullah^{asws} about the first what Allah^{azwj} Mighty and Majestic Created?' He^{asws} said: 'The first of what Allah^{azwj} Mighty and Majestic Created is what He^{azwj} Created from it everything'. I said, 'May I be sacrificed for you^{asws}! And what is it?' He^{asws} said: 'The water. Allah^{azwj} Blessed and High Created the water as two oceans, one of the two as fresh, and the other as salty. So when He^{azwj} Created the two, Looked at the fresh, so He^{azwj} Said: "O ocean!" So it said: 'At Your^{azwj} service!' He^{azwj} Said: "In you is My^{azwj} Blessing, and My^{azwj} Mercy, and from you I^{azwj} shall Created the people of My^{azwj} obedience and My^{azwj} Paradise".

ثم نظر إلى الآخر فقال، يا بحر، فلم يجب فاعاد عليه ثلاث مرات يا بحر! فلم يجب، فقال: عليك لعنتي ومنك أخلق أهل معصيتي ومن أسكنته ناري، ثم أمرهما فامتزجا، قال: فمن ثم يخرج المؤمن من الكافر والكافر من المؤمن.

Then He^{azwj} Looked at the other, so He^{azwj} Said: "O ocean!" But, it did not answer. So He^{azwj} Repeated to it three times: "O ocean!" But it did not answer. So He^{azwj} Said: "Upon you is My^{azwj} Curse, and from you I^{azwj} shall Create the people of My^{azwj} disobedience, and the ones who I^{azwj} Settle in My^{azwj} Fire". Then He^{azwj} Commanded the two of them so they intermingled'. He^{asws} said: 'Thus, then the Believer comes out from the Infidel, and the Infidel comes out from the Believer'.²⁰

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن احمد بن محمد بن عيسى، عن احمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان وأبي الربيع يرفعانه، قال ان الله عزوجل: خلق ماء فجعله عذبا فجعل منه أهل طاعته وخلق ماء مرا فجعل منه أهل معصيته، ثم أمرهما فاختلطتا، ولو لا ذلك ما ولد المؤمن إلا مؤمنا ولا الكافر إلا كافرا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman and Abu Al Rabi'e

(The narrators) both raising it (to an Imam^{asws}) having said, 'Allah^{azwj} Mighty and Majestic Created water, so Made it to be fresh, and Made from it the people of His^{azwj} obedience. And He^{azwj} Created bitter water, and Made from it the people of His^{azwj} disobedience. Then He^{azwj} Commanded the two, so they mixed. And had it not been for that, the Believer would not have begotten except for a Believer, nor an Infidel except for an Infidel'.²¹

¹⁹ Al Illal Al Sharaie – V 1 Ch 77 H 5

²⁰ Al Illal Al Sharaie – V 1 Ch 77 H 6

²¹ Al Illal Al Sharaie – V 1 Ch 77 H 7

(باب 78 - علة الذنب وقبول التوبة)**Chapter 78 – The reason for the sin and the Acceptance of the repentance**

أبى رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثني عبد الله بن محمد، عن أبيه، عن أحمد بن النضر الخراز، عن عمر بن مصعب، عن فرات بن الاخنف، عن أبى جعفر الباقر "ع" قال: لولا ان آدم أذنب ما أذنب مؤمن ابداء، ولولا ان الله عزوجل تاب على آدم ما تاب على مذنب ابداء.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abdullah Bin Muhammad, from his father, from Ahmad Bin Al Nazar Al Khazaz, from Umar Bin Mas'ab, from Furat Bin Al Akhnaf,

Abu Ja'far Al-Baqir^{asws} has said: 'Had it not been that Adam^{as} sinned, the Believer would not have sinned, ever, and had it not been that Allah^{azwj} Turned to Adam^{as} (with Mercy), He^{azwj} would not have Turned to a sinner, ever'.²²

(باب 79 - العلة التي من أجلها صار بين الناس الإيتلاف والاختلاف)**Chapter 79 – The reason due to which there came to be intermingling and the differing among the people**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبى الخطاب، عن جعفر بن بشير، عن الحسين بن أبى العلاء، عن حبيب قال: حدثني الثقة، عن أبى عبد الله "ع" قال: ان الله تبارك وتعالى: اخذ ميثاق العباد وهم أظلة قبل الميلاد، فما تعارف من الارواح إيتلف، وما تناكر منها إختلف.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ja'far Bin Basheyr, from Al Husayn Bin Abu Al A'ala, from Habeen, from Al Saqat,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High Took the Covenant of the servants, and they were shadows before their births. So what acquaintances there was from the souls, is the intermingling (over here - in this world), and what aversions there was from them, is differing (over here)'.²³

وبهذا الاسناد، عن حبيب، عن رواه، عن أبى عبد الله "ع" قال: ما تقول في الارواح انها جنود مجندة، فما تعارف منها إيتلف وما تناكر منها إختلف، قال: فقلت إنا نقول ذلك، فإنه كذلك: ان الله عزوجل اخذ من العباد ميثاقهم وهم أظله قبل الميلاد وهو قوله عزوجل: (وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم) إلى آخر الآية.

And by this chain, from Habeeb, from the one who reported it,

Abu Abdullah^{asws} has said: 'What are you saying regarding the souls that they are like conscripted soldiers. Thus, whatever was the acquaintances from these, there is intermingling (over here), and what was aversion from these, so there is differing (over here)'. So I said, 'We are saying that'. He^{asws} said: 'So it is like that. Allah^{azwj} Mighty and Majestic Took from the servants, their Covenants, and they were shadows before the births, and these are the Words of the Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and Made them testify against themselves – up to the end of the Verse.**

²² Al Illal Al Sharaie – V 1 Ch 78 H 1

²³ Al Illal Al Sharaie – V 1 Ch 79 H 1

قال: فمن أقر له يؤمئذ جاءت الإلفة هاهنا، ومن انكره يؤمئذ جاء خلافه ها هنا.

He^{asws} said: 'So the one who accepted to Him^{azwj} that day came to intermingle over here (to our^{asws} Wilayah), and the one who denied it on that day, came to oppose Him^{azwj} over here'.²⁴

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن محمد بن أبي عمير، عن عبد الأعلى مولى آل سام قال: سمعت أبا عبد الله "ع" يقول: لو يعلم الناس كيف كان أصل الخلق لم يختلف إثنان.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ayoub Bin Noah, from Muhammad Bin Abu Umeyr, from Abdul A'ala, a slave of the progeny of Saam who said,

'I heard Abu Abdullah^{asws} saying: 'Had the people known how was the Origination of the creation, no two would have differed'.²⁵

حدثنا علي بن احمد رحمه الله قال: حدثنا محمد بن أبي عبد الله الكوفي عن أبي الخير صالح بن أبي حماد، عن احمد بن هلال، عن محمد بن أبي عمير عن عبد المؤمن الانصاري، قال: قلت لابي عبد الله "ع" ان قوما يروون ان رسول الله صلى الله عليه وآله قال: إختلاف أمتي رحمة، فقال: صدقوا، فقلت ان كان إختلافهم رحمة فاجتماعهم عذاب، قال ليس حيث تذهب وذهبوا، وإنما أراد قول الله عزوجل: (قلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون)، فامرهم أن ينفروا إلى رسول الله صلى الله عليه وآله ويختلفوا إليه فيتعلموا، ثم يرجعوا إلى قومهم فيعلموهم. إنما أراد إختلافهم من البلدان لا إختلافا في دين الله انما الدين واحد انما الدين واحد.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah^{asws}, 'There is a group of people who are reporting that Rasool-Allah^{saww} said: 'Differing among my^{saww} community is a mercy'. So he^{asws} said: 'They have spoken the truth'. So I said, 'If their differing is was a mercy, so their unity would be a Punishment'. He^{asws} said: 'It is not as where you are going with it, or they are going with it. But rather, the Intention of the Words of Allah^{azwj} Mighty and Majestic [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious** – So He^{azwj} Commanded that a number of them should go to Rasool-Allah^{saww} and interchange (come and go) to him^{as}, so he^{saww} would teach them. Then they should return to their people, so they would teach others. But rather, what is intended is their (coming and going from) different cities, not differences in the Religion of Allah^{azwj}. But rather, the Religion is one, but rather the Religion is one'.²⁶

²⁴ Al Illal Al Sharaie – V 1 Ch 79 H 2

²⁵ Al Illal Al Sharaie – V 1 Ch 79 H 3

²⁶ Al Illal Al Sharaie – V 1 Ch 79 H 4

(باب 80 - العلة التي من أجلها تكون في المؤمنين حدة ولا تكون في مخالفيهم)**Chapter 80 – The reason due to which there happens to be vigour (spirit) in the Believers and there does not happen to be in their adversaries**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن محمد بن أبي عمير، عن ابن أذينة، عن أبي عبد الله عليه السلام قال: كنا عنده فذكرنا رجلا من أصحابنا فقلنا فيه حدة، فقال: من علامة المؤمن أن يكون فيه حدة، قال فقلنا له: إن عامة أصحابنا فيهم حدة، فقال: إن الله تبارك وتعالى في وقت ما ذر أمر أصحاب اليمين وأنتم هم ان يدخلوا النار، فدخلوها فأصابهم وهج، فالحدة من ذلك الوهج وأمر أصحاب الشمال وهم مخالفوهم ان يدخلوا النار فلم يفعلوا، فمن ثم لهم سمت ولهم وقار.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina,

Abu Abdullah^{asws}, said, 'I was in his^{asws} presence, so we mentioned a man from our companions, so we said there is vigour in him. So he^{asws} said: 'It is from the sings of the Believer that there happens to be vigour in him'. So we said to him^{asws}, 'Generally, there is vigour in our companions'. So he^{asws} said: 'Allah^{azwj} Blessed and High, during the time when they were particles, Commanded the companions of the Right, and you are they, that they should enter the Fire. So they entered it, so they were affected by the glow. Thus, the vigour is from the radiance of that glow. And He^{azwj} Commanded the companions of the Left, and they are their adversaries, that they should enter the Fire, but they did not do it. So, from then on there is coolness in them and grandeur in them'.²⁷

(باب 81 علة المرارة في الاذنين، والعذوية في الشفتين، والملوحة) (في العينين، والبرودة في الانف)**Chapter 81 – The reason for the bitterness in the two ears, and the sweetness in the two lips, and the salinity in the two eyes, and the cold in the nose**

أبي رحمه الله قال حدثنا محمد بن يحيى قال: حدثنا محمد بن أحمد بن إبراهيم بن هاشم، عن احمد بن عبد الله العقيلي القرشي، عن عيسى بن عبد الله القرشي رفع الحديث قال: دخل أبو حنيفة على أبي عبد الله عليه السلام فقال له: يا أبا حنيفة بلغني انك تقيس، قال: نعم أنا أقيس، قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين،

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad Bin Ibrahim Bin Hashim, from Ahmad Bin Abdullah Al Aqeel Al Qarshy, from Isa Bin Abdullah Al Qarshy, raising the Hadeeth, said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa! It has reached me^{asws} that you are analogising?' He said, 'Yes, I do analogise'. He^{asws} said: 'Do not analogise, for the first one who analogised was Iblees when he said, **[7:12] You have Created me of fire, while him You Created of clay**'.

فقاس ما بين النار و الطين، ولو قاس نورية آدم بنورية النار عرف الفضل ما بين النورين وصفاء أحدهما على الآخر،

²⁷ Al Illal Al Sharaie – V 1 Ch 80 H 1

He thus analogised between the fire and the clay, and had he compared the radiance of Adam^{as} with the radiance of the fire, he would have recognised that merit of what was in between the two radiances, and the purity of one over the other.

ولكن قس لي رأسك إخبارني عن اذنيك مالهما مرتان؟ قال: لا أدري، قال: فانت لا تحسن ان تقيس رأسك، فكيف تقيس الحلال والحرام قال: يابن رسول الله اخبرني ما هو؟ قال ان الله عز وجل: جعل الاذنين مرتين لئلا يدخلهما شيء إلا مات، ولولا ذلك لقتل ابن آدم الهوام وجعل الشفتين عذبتين ليجد ابن آدم طعم الحلو والمر، وجعل العينين مالحتين لانهما شحمتان، ولولا ملوحتهما لذابتا، وجعل الانف باردا سائلا لئلا يدع في الرأس داء إلا أخرجه ولولا ذلك لثقل الدماغ وتودد.

But, analogise for me about your head and inform me^{asws} about your two ears, why is there bitterness for these two?' He said, 'I do not know'. He^{asws} said: 'So, if you are not good at analogising about your head, so how can you analogise about the Permissible and the Prohibited?' He said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, what is it?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made the two ears to be with bitterness (inside these), so that nothing would enter into these except that it would die, and had it not been for that, the insects would have killed the son of Adam^{as}.

And He^{azwj} Made the two lips to be sweet so that he can taste the sweet and the sour, and Made the two eyes with salinity because these two need to be lubricated, and had it not been for that, these would both melt away, and Made the nose to flow with cold liquid, that there would not be an illness in the head except that it would exit via it, and had it not been for that, the brain would have been heavy, and there would be illness'.²⁸

حدثنا أحمد بن الحسن القطان قال: حدثنا عبد الرحمان بن أبي حاتم قال: حدثنا أبو زرعة قال: حدثنا هشام بن عمار قال: حدثنا محمد بن عبد الله القرشي، عن ابن شبرمة قال: دخلت أنا وأبو حنيفة على جعفر بن محمد عليهما السلام فقال لابي حنيفة: اتق الله ولا تقس الدين برأيك، فإن أول من قاس إبليس، أمره الله عز وجل بالسجود لأدم فقال: انا خير منه خلقتني من نار وخلقته من طين،

Ahmad Bin Al Hassan Al Qatan narrated to us, from Abdul Rahman Bin Abu Hatim, from Abu Zara'at, from Hisham Bin Amaar, from Muhammad Bin Abdullah Al Qarshy, from Ibn Shabrama who said,

'I and Abu Haneefa came over to Ja'far^{asws} Bin Muhammad^{asws}. So he^{asws} said to Abu Haneefa: 'Fear Allah^{azwj} and do not analogise the Religion with your opinion, for the first one to analogise was Iblees. Allah^{azwj} Mighty and Majestic Commanded him^{la} to Prostrate to Adam^{as}, so he^{la} said, ***[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay***.'

ثم قال: أنتحسن ان تقيس رأسك من بدنك؟ قال: لا، قال جعفر عليه السلام: فاخبرني لاي شيء جعل الله الملوحة في العينين والمرارة في الاذنين والماء الممتن في المنخرين والعذوبة في الشفتين، قال: لا أدري، قال جعفر عليه السلام لان الله تبارك وتعالى خلق العينين فجعلهما شحمتين وجعل الملوحة فيهما منا منه على ابن آدم، ولولا ذلك لذابتا وجعل الاذنين مرتين ولولا ذلك لهجمت الدواب واكلت دماغه، وجعل الماء في المنخرين ليصعد منه النفس وينزل، ويجد منه الريح الطيبة من الخبيثة، وجعل العذوبة في الشفتين ليجد ابن آدم لذة مطعمه ومشربه،

Then he^{asws} said: 'Are you good at analogising your head from your body?' He said, 'No'. Ja'far^{asws} said: 'So inform me^{asws}, for which reason did Allah^{azwj} Make the saltiness to be in the two eyes, and the bitterness to be in the two ears, and the stinking water to be in the two nostrils, and the sweetness to be in the two lips?' He

²⁸ Al Illal Al Sharaie – V 1 Ch 81 H 1

said, 'I do not know'. Ja'far^{asws} said: 'Because Allah^{azwj} Blessed and High Created the two eyes, so He^{azwj} Made the two of these to be lubricated, and Made the salinity in these two as a Favour upon the son of Adam^{as}, and had it not been for that, they would have melted; and Made the two ears to be with bitterness, and had it not been for that, the insects of the earth would have entered into these and eaten his brain; and Made the water to be in the two nostrils from the breaths to ascend and descend, and for discerning the wind from it, the aromatic from the pungent; and Made the sweetness to be in the two lips for the son of Adam^{as} to taste the pleasure of his food and his water'.

ثم قال جعفر عليه السلام لابي حنيفة: أخبرني عن كلمة أولها شرك وآخرها إيمان؟ قال لا أدري، قال هي كلمة: لا إله إلا الله، لو قال لا إله: كان شرك، ولو قال: إلا الله كان إيمان،

Then Ja'far^{asws} said to Abu Haneefa: 'Inform me^{asws} about the term, the beginning of which is association (Shirk) and the end of it is belief?' He said: 'I do not know'. He^{asws} said: 'It is the term, 'There is not god except for Allah^{azwj}' – if you were to say, 'There is no God' it would constitute association (shirk), and if you were to say, 'Except Allah^{azwj}', it would constitute belief'.

ثم قال جعفر "ع": ويحك أيهما أعظم قتل النفس أو الزنا؟ قال قتل النفس، قال فإن الله عز وجل قد قتل في النفس شاهدين ولم يقبل في الزنا إلا أربعة،

Then Ja'far^{asws} said: 'Woe be unto you! Which of the two is more grievous, killing the soul or adultery?' He said, 'Killing the soul'. He^{asws} said: 'But Allah^{azwj} Mighty and Majestic has Accepted two testimonies with regards to the killing of the soul, and does not Accept for the adultery except for four'.

ثم قال "ع": أيهما أعظم الصلاة أم الصوم قال الصلاة، قال فما بال الحايض تقضي الصيام ولا تقضي الصلاة فكيف يقوم لك القياس، فاتق الله ولا تقس.

Then he^{asws} said: 'Which of the two is greater, the Prayer or the Fast?' He said, 'The Prayer'. He^{asws} said: 'So what about the menstruating woman who has to fulfil (pay back) the (missed) Fasts, and does not have to fulfil the (missed) Prayer? So how can the analogy stand for you. Therefore, fear Allah^{azwj} and do not analogise'.²⁹

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن احمد بن أبي عبد الله البرقي، عن محمد بن علي عن عيسى بن عبد الله القرشي – رفعه قال: دخل أبو حنيفة على أبي عبد الله عليه السلام فقال له يا أبا حنيفة بلغني أنك تقيس، قال: نعم أنا أقيس، فقال وبلك لا تقس، ان أول من قاس إبليس، قال خلقتني من نار وخلقته من طين، قاس ما بين النار والطين ولو قاس نورية آدم بنور النار عرف فضل ما بين النورين وصفاء أحدهما على الآخر،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali, from Isa Bin Abdullah Al Qarshy – raising it, said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa, it has reached me^{asws} that you analogise?' He said, 'Yes, I do analogise'. So he^{asws} said: 'Woe be unto you! Do not analogise. The first one to analogise was Iblees. **[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay**'. He analogised in what is between the fire and the clay, and had he compared the radiance of Adam^{as} with the radiance of the fire, he would have

²⁹ Al Illal Al Sharaie – V 1 Ch 81 H 2

recognised the merit of what is between the two radiances, and the purity of one of the two over the other.

ولكن قس لي رأسك من جسدك اخبرني عن أذنيك مالهما مرتان، وعن عينيك مالهما مالحتان، وعن شفيتك مالهما عذبتان، وعن أنفك ماله بارد. فقال: لا أدري، فقال له أنت لا تحسن ان تقيس رأسك فيكيف تقيس الحلال والحرام؟

But, analogise your head for me^{asws}, from your body. Inform me^{asws} about your ears, why is there bitterness for the two of them, and about your eyes, why is there salinity for the two of them, and about your lips, why is there sweetness for the two of them, and about your nose, why is there cold for it?' So he said, 'I do not know'. So he^{asws} said to him: 'You are not good at analogising your head, so how can you analogise about the Permissible and the Prohibited?'

فقال يا بن رسول الله اخبرني كيف ذلك؟ فقال ان الله تبارك وتعالى جعل الاذنين مرتين لئلا يدخلهما شئ إلا مات ولو لا ذلك لقتلت الدواب ابن آدم، وجعل العينين مالحتين لانهما شحمتان ولو لا ملوحتهما لذابتا، وجعل الشفتين عذبتين ليجد ابن آدم طعم الحلو والمر، وجعل الانف باردا سايلا لئلا يدع في الرأس داء إلا أخرجه ولو لا ذلك لتقل الدماغ وتودود.

So he said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, how is that?' So he^{asws} said: 'Allah^{azwj} Blessed and High Made the two ears to be with bitterness so that nothing would enter into it except that it would die, and had it not been for that, the insects would have killed the son of Adam^{as}; and Made the two eyes to be with salinity, because these two need to be lubricated, and had it not been for the salinity, they would have melted; and Made the two lips to be with sweetness so that the son of Adam^{as} would find the food to be sweet and sour; and Made the nose with flowing liquid so that there would not be an illness in the head except that it would come out, and had it not been for that, the brain would be heavy and with illness'.

قال أحمد بن أبي عبد الله، وروى بعضهم: انه قال في الاذنين لامتناعهما من العلاج، وقال في موضع ذكر الشفتين الرقيق فا عذب الرقيق ليميز به بين الطعام والشراب، وقال في ذكر الانف لولا برد ما في الانف وامساكه الدماغ لسال الدماغ من حرارته.

Ahmad Bin Abu Abdullah said, 'And some of them have reported that he^{asws} said with regards to the two ears: 'There is no willingness for the treatment'. And he^{asws} said regarding a subject matter mentioning the two lips: 'The saliva is for discerning between the food and the drink'. And he^{asws} said with regards to the mention of the nose: 'Had it not been for the cold and what flows from it, or else the brain would melt from the overheating'.³⁰

وقال احمد بن أبي عبد الله، وروا معاذ بن عبد الله، عن بشير بن يحيى العامري، عن ابن أبي ليلى قال: دخلت أنا والنعمان على جعفر بن محمد فرحب بنا وقال: يابن أبي ليلى من هذا الرجل؟ قلت جعلت فداك هذا رجل من أهل الكوفة له رأى ونظر ونقاد، قال فلعله الذي يقيس الاشياء برأيه،

And Ahmad Bin Abu Abdullah, from Ma'az Bin Abdullah, from Basheer Bin Yahya Al Aamiri, from Ibn Abu Layli who said,

'I and Al-No'man (Abu Haneefa) came over to Ja'far Bin Muhammad^{asws}. So he^{asws} welcome us and said: 'O Ibn Abu Layli! Who is this man?' I said, 'May I be sacrificed for you^{asws}! This is a man from the people of Al-Kufa. For him is an opinion, and

³⁰ Al Illal Al Sharaie – V 1 Ch 81 H 3

consideration, and the helm (of the people)'. He^{asws} said: 'Perhaps he is the one who analogises the things by his opinion'.

ثم قال له يا نعمان هل تحسن تقيس رأسك؟ قال لا، قال فما أراك تحسن تقيس شيئاً ولا تهتدي إلا من عند غيرك فهل عرفت مما الملوحة في العينين، والمرارة في الأذنين، والبرودة في المنخرين، والعذوبة في الفم؟ قال لا، قال فهل عرفت كلمة أولها كفر وآخرها إيمان؟ قال لا، قال ابن أبي ليلى، فقلت جعلت فداك لا تدعنا في عمى مما وصفت لنا،

Then he^{asws} said: 'O No'man! Are you good at analogising your own head?' He said, 'No!' He^{asws} said: 'So what I^{asws} see is that you are not good at analogising anything, nor are you rightly guided unless from the presence of someone other than you. So, do you know from what (reason) is the salinity in the two eyes, and the bitterness in the two ears, and the coldness in the two nostrils, and the sweetness in the mouth?' He said, 'No'. He^{asws} said: 'So, do you know the term, the beginning of it is infidelity, and the end of it is belief?' He said, 'No'. Ibn Abu Layli said, 'So I said, 'May I be sacrificed for you^{asws}! Do not leave us in blindness from that and described it for us'.

قال نعم حدثني أبي عن آبائه، ان رسول الله صلى الله عليه وآله قال: ان الله تبارك وتعالى خلق عيني ابن آدم على شحمتين، فجعل فيها الملوحة ولولا ذلك لذابتا ولم يقع فيهما شيء من القذى إلا أذابهما، والملوحة تلفظ ما يقع في العينين من القذى وجعل المرارة في الأذنين حجاباً للدماغ فليس من دابة تقع في الأذنين إلا التمسست الخروج، ولو لا ذلك لوصلت إلى الدماغ، وجعل البرودة في المنخرين حجاباً للدماغ، ولولا ذلك لسال الدماغ، وجعل الله العذوبة في الفم منا من الله على ابن آدم ليجد لذة الطعام والشراب، وأما كلمة أولها كفر وآخرها إيمان فقول: لا إله إلا الله، أولها كفرو وآخرها إيمان.

He^{asws} said: 'Yes. My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, that Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High Created the eyes of the son of Adam^{as} upon the lubricants, so He^{azwj} Made the salinity to be therein, and had it not been for that, they would both melt away, and there would not occur in them anything from the speck except that it would hurt the two eyes, and it is the salinity which makes the speck to flow away. And He^{azwj} made the bitterness to be in the two ears as a veil for the brain. Thus, there is none from an insect which occurs in the two ears except that it seeks to exit from these, and had it not been for that, the brain would have melted. And He^{azwj} Made the sweetness to be in the mouth as a Favour from Allah^{azwj} from the son of Adam^{as} for him to taste the pleasures of the food and the drink. And as for the term, the beginning of which is infidelity and the end of it is belief, so these are the words, 'There is no god except for Allah^{azwj}' – the beginning of it is infidelity, and the end part of it is belief'.

ثم قال: يا نعمان إياك والقياس فإن أبي حدثني، عن آبائه، ان رسول الله صلى الله عليه وآله قال: من قاس شيئاً من الدين برأيه قرنه الله مع إبليس في النار، فإنه أول من قاس حين قال: خلقتني من نار وخلقته من طين، فدعوا الرأي والقياس، وما قال قوم ليس له في دين الله برهان فان دين الله لم يوضع بالأراء والمقاييس.

Then he^{asws} said: 'O No'man! Beware of the analogy, for my^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said: 'The one who analogises anything from the Religion by his opinion, Allah^{azwj} would Pair him with Iblees^{la} in the Fire, for he^{la} was the first one to analogise when he^{la} said '**[7:12] You have Created me of fire, while him You created of clay**'. Therefore, leave the opinion and the analogy, and what the people are saying, those who have not

evidence regarding the Religion of Allah^{azwj}. Thus, the Religion of Allah^{azwj} cannot be manifested by the opinion and the analogies'.³¹

حدثنا أبي ومحمد بن الحسن رحمهما الله، قال: حدثنا سعد بن عبد الله قال: حدثنا احمد بن أبي عبد الله البرقي قال: حدثنا أبو زهير بن شبيب بن أنس عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: كنت عند أبي عبد الله عليه السلام إذ دخل عليه غلام من كندة فاستفتاه في مسألة، فافتاه فيها، فعرفت الغلام والمسألة فقدمت الكوفة، فدخلت على أبي حنيفة فإذا ذلك الغلام بعينه يستفتيه في تلك المسألة بعينها، فافتاه فيها بخلاف ما افتاه أبو عبد الله "ع" فقمت إليه فقلت ويلك يا أبا حنيفة انى كنت العام حاجا فاتيت أبا عبد الله "ع" مسلما عليه فوجدت هذا الغلام يستفتيه في هذه المسألة بعينها فافتاه بخلاف ما أفتيته، فقال وما يعلم جعفر بن محمد أنا أعلم منه، أنا لقيت الرجال وسمعت من أفواههم، وجعفر ابن محمد صحفي أخذ العلم من الكتب! فقلت في نفسي والله لاحجن ولو حبوا.

My father and Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Zuhayr Bin Shabeeb Bin Anas, from one of his companions,

From Abu Abdullah^{asws}, (the narrator) said, 'I was in the presence of Abu Abdullah^{asws} when a young boy from Kinda came over. So he asked for a Verdict with regards to a question, so he^{asws} issued a Verdict in it. So I recognised the boy and the question posed. I proceeded to Al-Kufa and went over to Abu Haneefa, and there was that very boy from Kinda, seeking a Verdict with regards to that very question. So he issued a Verdict with regards to it opposite to what Abu Abdullah^{asws} had issued. So I stood up to him and said, 'Woe be unto you, O Abu Haneefa! I was on Hajj this year and went over to Abu Abdullah^{asws} to greet him^{asws}, and I found this very boy seeking a Verdict from him^{asws} with regards to this very question, so he^{asws} issued a Verdict opposite to what you have issued'. So he said, 'Ja'far^{asws} Bin Muhammad^{asws} does not know that I am more knowledgeable than him^{asws}. I have met the men and heard from their mouths that Ja'far Bin Muhammad^{asws} is 'Sohafayy' (Parchment person), taking the knowledge from the Books!' So I said to myself, 'By Allah^{azwj}! I shall go to Hajj, even if I have to crawl all the way'.

قال فكننت في طلب حجة، فجاءتني حجة فحججت، فاتيت أبا عبد الله عليه السلام فحكيت له الكلام فضحك ثم قال: أما في قوله انى رجل صحفي فقد صدق قرأت صحف آبائى ابراهيم وموسى، فقلت ومن له بمثل تلك الصحف،

He said, 'I was in a state of seeking the Hajj. So the Hajj (season) came up, and I performed the Hajj. Then I came over to Abu Abdullah^{asws}, and related to him^{asws} the speech. So he^{asws} laughed and said: 'But, as for his words that I^{asws} am a 'Sohafayy' (Parchment person), so he has spoken the truth, for I^{asws} have read the Parchments of my^{asws} forefather Ibrahim^{as} and Musa^{as}'. So I said, 'And who (else) has the likes of these Parchments'.

قال فما لبثت ان طرق الباب طارق وكان عنده جماعة من اصحابه فقال الغلام انظر من ذا فرجع الغلام فقال أبو حنيفة، قال ادخله فدخل فسلم على أبي عبد الله "ع" فرد عليه ثم قال أصلحك الله اتأذن في القعود؟ فاقبل على أصحابه يحدثهم ولم يلتفت إليه ثم قال الثانية والثالثة فلم يلتفت إليه فجلس أبو حنيفة من غير إذنه، فلما علم انه قد جلس التفت إليه فقال: ابن أبو حنيفة؟ فقيل هو ذا أصلحك الله، فقال أنت فقيه أهل العراق؟ قال نعم، قال: بما تفتيهم؟ قال: بكتاب الله وسنة نبيه صلى الله عليه وآله

He (the narrator) said, 'It was not long before there was a knock on the door, and there was a group of people in his^{asws} presence. So he^{asws} said: 'O boy! Look, who that is'. So the boy returned and said, 'Abu Haneefa'. He^{asws} said: 'Enter him in'. So he entered and greeted to Abu Abdullah^{asws}. So he^{asws} returned the greeting to him.

³¹ Al Illal Al Sharaie – V 1 Ch 81 H 4

Then he said, 'May Allah^{azwj} Keep you^{asws} well! Do you^{asws} allow me with regards to a seating?' So he^{asws} faced towards his^{asws} companions, narrating to them and did not turn towards him. Then he said for a second time, and the third, but he^{asws} did not turn towards him. So Abu Haneefa sat down without his^{asws} permission. So when he^{asws} knew that he had seated, turned towards him and said: 'Where is Abu Haneefa?' So it was said, 'He is that one, may Allah^{azwj} Keep you^{asws} well!' So he^{asws} said: 'Are you the jurist of the people of Al-Iraq?' He said, 'Yes'. He^{asws} said: 'By what do you issue Verdicts to them?' He said, 'By the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}'.

قال: يا أبا حنيفة تعرف كتاب الله حق معرفته وتعرف الناسخ والمنسوخ؟ قال نعم، قال: يا أبا حنيفة لقد إدعيت علما، ويحك ما جعل الله ذلك إلا عند أهل الكتاب الذين أنزل عليهم،

He^{asws} said: 'O Abu Haneefa! Do you understand the Book of Allah^{azwj} as it is its right to be understood, and do you recognise the Abrogating (Verses) and the Abrogated ones?' He said, 'Yes'. He^{asws} said: 'O Abu Haneefa, woe be unto you! You have made a claim to a Knowledge which Allah^{azwj} has not Made to be with except for the People^{asws} of the Book it was Revealed upon.'

ويحك ولا هو إلا عند الخاص من ذرية نبينا صلى الله عليه وآله ما ورتك الله من كتابه حرفا فإن كنت كما تقول ولست كما تقول فاخبرني عن قول الله عز وجل: (سيروا فيها ليالي وأياما آمنين) أين ذلك من الارض؟ قال حسبه ما بين مكة والمدينة، فالتفت أبو عبد الله عليه السلام إلى أصحابه فقال: تعلمون ان الناس يقطع عليهم بين المدينة ومكة فتوخذ أموالهم ولا يؤمنون على أنفسهم ويقتلون؟ قالوا نعم،

And, woe be unto you! And it is not in the possession of, except for the special ones from the children^{asws} of our Prophet^{saww}. Allah^{azwj} has not Made you to inherit a single Letter from His^{azwj} Book. So, if you were what you are saying it to be, and it is not as you are saying it to be, so inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[34:18] Travel through them nights and days, in security**, where is that, from the earth?' He said, 'It is what is in between Makkah and Medina'. So, Abu Abdullah^{asws} turned towards his^{asws} companions and said: 'Are you all not knowing that the people get their ways cut off (by bandits) in between Al-Medina and Makkah, so their possessions get seized and they are not secure upon their own selves and they are getting killed?' They said, 'Yes'.

قال فسكت أبو حنيفة، فقال يا أبا حنيفة إخبارني عن قول الله عز وجل: (ومن دخله كان آمنا) أين ذلك من الارض؟ قال: الكعبة قال أفعلم ان الحجاج بن يوسف حين وضع المنجنيق على ابن الزبير في الكعبة فقتله كان آمنا فيها؟ قال: فسكت،

He (the narrator) said, 'Abu Haneefa remained silent'. So he^{asws} said: 'O Abu Haneefa! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**, where is that, from the earth?' He said, 'The Kaaba'. He^{asws} said: 'Do you know that Al Hajjaj Bin Yusuf, when he placed the catapult upon Ibn Al Zubeyr in the Kaaba and killed him, was he safe in it?' He (the narrator) said, 'So he was silent'.

ثم قال له يا أبا حنيفة، إذا ورد عليك شيء ليس في كتاب الله ولم تأت به الآثار والسنة كيف تصنع؟ فقال أصلحك الله: أقيس وأعمل فيه برأبي، قال يا أبا حنيفة: ان أول من قاس إبليس الملعون قاس على ربنا تبارك وتعالى فقال: (أنا خير منه خلقتني من نار وخلقته من طين) فسكت أبو حنيفة،

Then he^{asws} said to him: 'O Abu Haneefa! When something is referred to you which is neither in the Book and the Effects (Ahadeeth), and the Sunnah, how would you deal with it?' He said, 'May Allah^{azwj} Keep you^{asws} well! I shall analogise and work upon it with my opinion'. He^{asws} said: 'O Abu Haneefa! The first one to analogise was Iblees^{la} the Accursed. He^{la} analogised to our Lord^{azwj} Blessed and High, so he^{la} said: **'[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay'**. So Abu Haneefa was silent.

فقال يا أبا حنيفة ايما أرجس البول أو الجنابة؟ فقال البول، فقال: فما بال الناس يغتسلون من الجنابة ولا يغتسلون من البول؟ فسكت،

He^{asws} said: 'Which one is more filthy, the urine or the semen?' So he said, 'The urine'. So he^{asws} said: 'So what is the matter that the people are bathing from the (discharge of) the semen, and are not bathing from the urination?' So was silent.

فقال يا أبا حنيفة ايما أفضل الصلاة أم الصوم؟ قال الصلاة، قال: فما بال الحايض تقضى صومها ولا تقضى صلاتها؟ فسكت،

So he^{asws} said: 'O Abu Haneefa! Which of these two is higher, the Prayer of the Fast?' He said, 'The Prayer'. He^{asws} said: 'So what is the matter that the menstruation woman fulfills (pays back) her Fasts (laps ones) and does not fulfill her Prayers?' So he was silent.

فقال يا أبا حنيفة: أخبرني عن رجل كانت له أم ولد وله منها ابنة وكانت له حرة لا تلد فزارت الصبية بنت ام الولد اباهها، فقام الرجل بعد فراغه من صلاة الفجر، فواقع أهله التي لا تلد وخرج إلى الحمام فأرادت الحرة أن تكيد أم الولد وابنتها عند الرجل فقامت إليها بحرارة ذلك الماء فوقعت عليها وهي نائمة، فعالجتها كما يعالج الرجل المرأة، فعقلت، أي شئ عندك فيها؟ قال: لا والله ما عندي فيها شئ،

So he^{asws} said: 'O Abu Haneefa! Inform me about a man whose slave girl gave birth, and from her was a daughter, and there was (also) for him a free (woman) who not had given birth. The daughter went to visit her father. The man arose, after being free from the Dawn Prayer, and spent time with his wife who was barren, and went to the bathroom. So the free woman intended to plot against the slave woman and her daughter, with the man. So she stood upon her with the heat of that water (semen), so applied it upon her whilst she was sleeping, and handled her like the man handles his wife. So she fell pregnant. Which thing is there with you with regards to it?' He said, 'No, by Allah^{azwj}! There is nothing with me with regards to this'.

فقال يا أبا حنيفة: أخبرني عن رجل كانت له جارية فزوجها من مملوك له وغاب المملوك، فولد له من أهله مولود وولد للمملوك مولود من ام ولد له فسقط البيت على الجاريتين ومات المولى، من الوارث؟ فقال جعلت فداك: لا والله ما عندي فيها شئ،

So he^{asws} said: 'O Abu Haneefa! Inform me about a man who had a slave girl and he married her to a slave of his, and the slave was absent. So there was a birth from a wife of his, and a birth for the slave man from the slave girl of his. The house collapsed upon the two and the master died, who will inherit?' So he said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, there is nothing with me with regards to this'.

فقال أبو حنيفة: أصلحك الله ان عندنا قوما بالكوفة يزعمون انك تأمرهم بالبراءة من فلان وفلان فقال: وبلك يا أبا حنيفة لم يكن هذا، معاذ الله فقال أصلحك الله: انهم يعظمون الامر فيهما، قال: فما تأمرني؟ قال: تكتب إليهم، قال: بماذا؟ قال: تسألهم الكف عنهما، قال: لا يطيعوني، قال: بلى أصلحك الله إذا كنت أنت الكاتب وانا الرسول أطاعوني،

Abu Haneefa said, 'May Allah^{azwj} Keep you^{asws} well! Amongst us are a people at Al-Kufa who are claiming that you^{asws} have ordered them with the disavowing (*Tabarra*) from so and so, and so and so, and so and so'. So he^{asws} said: 'O Abu Haneefa, this is not the case, God Forbid'. He said, 'May Allah^{azwj} Keep you^{asws} well! They are magnifying the matter with regards to the two of them'. He^{asws} said: 'What do you want me^{asws} to do?' He said, 'Write to them'. He^{asws} said: 'With what?' He said, 'Asking them to refrain from (Doing *Tabarra* upon) those two'. He^{asws} said: 'They will not obey me'. He said, 'Yes (they will), may Allah^{azwj} Keep you^{asws} well, when you^{asws} are the writer and I am the messenger, they will comply with me'.

قال يا ابا حنيفة ابيت إلا جهلا كم بيني وبين الكوفة من الفراسخ؟ قال أصلحك الله مالا يحصى فقال كم بيني وبينك؟ قال لا شئ قال أنت دخلت علي في منزلي فاستأذنت في الجلوس ثلاث مرات فلم أذن لك، فجلست بغير إذني خلافا علي كيف يطيعوني أولئك وهم هناك وأنا هاهنا؟

He^{asws} said: 'O Abu Haneefa! Your insistence is nothing except for ignorance. How much (distance) is there between me^{asws} and Al-Kufa, in Farsakhs?' He said, 'May Allah^{azwj} Keep you^{asws} well! What cannot be counted'. He^{asws} said: 'How much is there between me^{asws} and you?' He said, 'Nothing'. He^{asws} said: 'You entered to be in my^{asws} house, and asked to be seated three times. But, I^{asws} did not permit you, so you sat down without my^{asws} permission, in opposition to me^{asws}. How will they obey me^{asws} and they are over there, and I^{asws} am over here?'

قال فقبل رأسه وخرج وهو يقول: أعلم الناس ولم نره عند عالم،

He (the narrator) said, 'He kissed his^{asws} forehead and went out, and he was saying, 'In the world of the people, I have not seen anyone more knowledgeable'.

فقال أبو بكر الحضرمي جعلت فداك الجواب في المسألتين فقال يا أبا بكر سيروا فيها ليالي وأياما آمنين، فقال: مع قائمنا أهل البيت، وأما قوله ومن دخله كان آمنا. فمن بايعه ودخل معه ومسح على يده ودخل في عقد أصحابه كان آمنا.

So Abu Bakr Al-Khazramy said, 'May I be sacrificed for you^{asws}! (What is) the answer with regards to the two questions?' So he^{asws} said: 'O Abu Bakr! **[34:18] Travel through them nights and days, in security** – with our^{asws} Al-Qaim^{asws} of the People^{asws} of the Household. And as for His^{azwj} Words **[3:97] and whoever enters it shall be secure** – so the one who pledges allegiance to him^{asws}, and wipes upon his^{asws} hand, and enters to be in the hold of his^{asws} companions, would be secure'³².

حدثنا الحسين بن أحمد، عن أبيه، عن محمد بن أحمد، قال: حدثنا أبو عبد الله الرازي، عن الحسن بن علي بن أبي حمزة، عن سفيان الحريري، عن معاذ بن بشر، عن يحيى العامري، عن ابن أبي ليلى قال: دخلت على أبي عبد الله السلام ومعى النعمان، فقال أبو عبد الله عليه السلام: من الذي معك؟ فقلت جعلت فداك هذا رجل من أهل الكوفة له نظر ونقاد ورأى يقال له النعمان، قال فلعل هذا الذي يقيس الأشياء برأيه، فقلت نعم،

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Hamza, from Sufyan Al Hureyri, from Ma'az Bin Bishr, from Yahya Al Aamiry, from Ibn Abu Layli who said,

³² Al Illal Al Sharaie – V 1 Ch 81 H 5

'I came over to Abu Abdullah^{asws} and with me was Al-No'man. So Abu Abdullah^{asws} said: 'Who is the one with you?' So I said, 'May I be sacrificed for you^{asws}! This is a man from the people of Al-Kufa. For him is a view, and command, and an opinion. He is called Al-No'man'. He^{asws} said: 'Perhaps he is the one who analogises the things by his opinion'. So I said, 'Yes'.

قال يا نعمان هل تحسن ان تقيس رأسك؟ فقال: لا، فقال: ما أراك تحسن شيئاً ولا فرضك إلا من عند غيرك، فهل عرفت كلمة أولها كفر وآخرها إيمان؟ قال: لا، قال فهل عرفت ما الملوحة في العينين والمرارة في الاذنين والبرودة في المنخرين والعذوبة في الشفتين؟ قال: لا،

He^{asws} said: 'O No'man! Are you good at analogising your head?' So he said, 'No'. So he^{asws} said, 'I^{asws} do not see you good at (analogising) the things, not your Obligations, except from others. So, do you recognise a term, the beginning of which is infidelity and the end of it is belief?' He said, 'No'. He^{asws} said: 'So, do you recognise why is there salinity in the two eyes, and the bitterness in the two ears, and the coldness in the two nostrils, and the sweetness in the two lips?' He said, 'No'.

قال ابن أبي ليلى: فقلت جعلت فداك فسر لنا جميع ما وصفت قال: حدثني أبي، عن آبائه، عن رسول الله صلى الله عليه وآله: ان الله تبارك وتعالى خلق عيني ابن آدم من شحمتين فجعل فيهما الملوحة، ولولا ذلك لذابتا، فالملوحة تلفظ ما يقع في العين من الفذى وجعل المرارة في الاذنين حجابا من الدماغ، فليس من دابة تقع فيه إلا التمسست الخروج، ولو لذلك لوصلت إلى الدماغ وجعلت العذوبة في الشفتين منا من الله عزوجل على ابن آدم فيجد بذلك عذوبة الريق وطعم الطعام والشراب وجعل البرودة في المنخرين لئلا تدع في الرأس شيئاً إلا أخرجه،

Ibn Abu Layli said, 'So I said, 'May I be sacrificed for you^{asws}! Explain for us the whole of what you^{asws} have described. He^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww} that: 'Allah^{azwj} Blessed and High Created the eyes of the son of Adam^{as} from lubricants, and thus He^{azwj} Made the salinity to be in these two, and had it not been for that, they would have melted. So, it is the salinity which clears what occurs in the eyes, from the specks (particles). And He^{azwj} Made the bitterness to be in the two ears as a veil from the brain.

Thus, there is none from the insect which occur in it except that it would seek for the way out, and had it not been for that, it would have arrived at the brain. And He^{azwj} Made the sweetness to be in the two lips as a Favour from Allah^{azwj} Mighty and Majestic upon the son of Adam^{as}, so he would find, by that saliva, the sweetness of the food of the meal, and the drinks. And Allah^{azwj} Made the cold to be in the two nostrils, so that there would not be an illness in the head except that it would exit.

قلت فما الكلمة التي أولها كفر وآخرها إيمان؟ قال: قول الرجل، لا إله إلا الله فأولها كفر وآخرها إيمان،

I said, 'So what is the term, the beginning of which is infidelity, and the end of it is belief?' He^{asws} said: 'The words of the man, 'There is no god except for Allah^{azwj}' – so the beginning of it is infidelity and the end of it is belief.

ثم قال: يا نعمان، إياك والقياس، فقد حدثني أبي، عن آبائه، عن رسول الله صلى الله عليه وآله انه قال: من قاس شيئاً بشئ قرنه الله عزوجل مع إبليس في النار، فإنه أول من قاس على ربه، فدع الرأى والقياس فإن الدين لم يوضع بالقياس ولا بالرأى.

Then he^{asws} said: 'O No'man! Beware of the analogy, for my^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww} having said: 'The one who analogises a thing with a thing, Allah^{azwj} Mighty and Majestic would Pair him with Iblees^{la} in the Fire, as he^{la} was the first one who analogised to his^{la} Lord^{azwj}. Therefore, leave the opinions, and the analogies, for the Religion can neither be clarified with the analogies nor with the opinion'.³³

(باب 82 العلة التي من أجلها صار الناس يعقلون ولا يعلمون)

Chapter 82 – The reason due to which the people came to be intellectuals and are not knowing

حدثنا أبو رضى عنه قال: حدثنا محمد بن يحيى العطار، عن يعقوب بن يزيد، عن أحمد بن أبي محمد بن أبي نصر، عن ثعلبة بن ميمون عن معمر بن يحيى، قال: قلت لابي جعفر عليه السلام: ما بال الناس يعقلون ولا يعلمون قال: ان الله تبارك وتعالى حين خلق آدم جعل أجله بين عينيه وامله خلف ظهره، فلما أصاب الخطيئة حصل أمله بين عينيه وأجله خلف ظهره فمن ثم يعقلون ولا يعلمون.

My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Yaqoub Bin Yazeed, from Ahmad Bin Abu Muhammad Bin Abu Nasr, from Sa'albat Bin Maymoun, from Moamar Bin Yahya who said,

'I said to Abu Ja'far^{asws}, 'What is the matter that the people are intellectuals, and they are not knowing?' He^{asws} said: 'Allah^{azwj} Blessed and High, when He^{azwj} Created Adam^{as}, Made his^{as} term to be in front of his^{as} eyes, and his hopes to be behind his^{as} back. So when he^{as} commits an error, his hopes are placed in front of his eyes, and his^{as} term to be behind his back. Thus, from then on, they are keeping intellect, but are not knowing'.³⁴

(باب 83 العلة التي من أجلها أوسع الله عزوجل في أرزاق الحمقى)

Chapter 83 – The reason due to which Allah^{azwj} Mighty and Majestic Expands the livelihood of the fools

حدثنا أبو رضى الله عنه قال: حدثنا محمد بن يحيى العطار، عن احمد ابن محمد بن عيسى، عن علي بن الحكم، عن الربيع بن محمد المسلى، عن عبد الله ابن سليمان قال: سمعت أبا عبد الله "ع" يقول: ان الله عزوجل أوسع في أرزاق الحمقى لتعتبر العقلاء ويعلمون ان الدنيا لا تنال بالعقل ولا بالحيلة.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Ahmad Ibn Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Rabi'e Bin Muhammad Al Masly, from Abdullah Ibn Suleyman who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Expands the livelihood of the fools so that the intellectuals would learn from it that the world can neither be attained by the intellect nor by the trickery'.³⁵

³³ Al Illal Al Sharaie – V 1 Ch 81 H 6

³⁴ Al Illal Al Sharaie – V 1 Ch 82 H 1

³⁵ Al Illal Al Sharaie – V 1 Ch 83 H 1

(باب 84 - العلة التي من أجلها يغتم الانسان ويحزن من غير سبب) (ويفرح ويسر من غير سبب)**Chapter 84 – The reason due to which the human being is aggrieved and is sorrowful without a reason, and is happy and joyful without a reason**

حدثنا أبي رضى الله عنه قال: حدثنا محمد بن يحيى العطار، قال حدثنا محمد بن احمد بن يحيى قال: حدثنا الحسن بن علي، عن ابن عباس عن أسباط، عن أبي عبد الرحمان قال: قلت لأبي عبد الله عليه السلام: انى ربما حزنت فلا أعرف في أهل ولا مال ولا ولد وربما فرحت فلا أعرف في أهل ولا مال ولا ولد، فقال: انه ليس من أحد إلا ومعه ملك وشيطان، فإذا كان فرحه كان من دنو الملك منه، فإذا كان حزنه كان من دنو الشيطان منه وذلك قول الله تبارك وتعالى: (الشيطان يعدكم الفقر ويأمركم بالفحشاء والله يعدكم مغفرة منه وفضلا والله واسع عليم).

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya, from Al Hassan Bin Ali, from Ibn Abbas, from Asbaat, from Abu Abdullah Al Rahman who said,

'I said to Abu Abdullah^{asws}, 'Sometimes I get aggrieved and I neither recognise (it to be due to) the family, nor the wealth, not children; and sometimes I am happy, but I neither recognise (it to be due to) the family, not wealth, nor children'. So he^{asws} said: 'There is no one except that with him is an Angel and a devil. So when he is happy, then than Angel is near to him, and if he is aggrieved, then that devil is near to him. And these are the Words of Allah^{azwj} Blessed and High [2:268] **The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing**.³⁶

حدثنا أبي رضى الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا جعفر بن محمد بن مالك قال: حدثنا أحمد بن مدين من ولد مالك بن الحارث الاشتهر، عن محمد بن عمار، عن أبيه، عن أبي بصير، قال: دخلت على أبي عبد الله عليه السلام ومعى رجل من أصحابنا، فقلت له جعلت فداك يابن رسول الله انى لاغتم واحزن من غير ان أعرف لذلك سببا؟

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Madayn from the children of Malik Bin Al Haris Al Ashtar, from Muhammad Bin Amaar, from his father, from Abu Baseer who said,

'I came over to Abu Abdullah^{asws} and with me was a man from our companions. So I said to him^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! I get aggrieved and sorrowful without realising the reason for that?'

فقال أبو عبد الله " ع " : ان ذلك الحزن والفرح يصل اليكم منا لانا إذا دخل علينا حزن أو سرور كان ذلك داخلا عليكم لانا وإياكم من نور الله عزوجل فجعلنا وطينتنا وطينتكم واحدة ولو تركت طينتكم كما أخذت لكنا وأنتم سواء، ولكن مزجت طينتكم بطينة أعدائكم، فلولا ذلك ما أذنبتم ذنبا أبدا،

Abu Abdullah^{asws} said: 'That grief and the happiness arrive to you from us^{asws}, because, we^{asws}, when there enters grief or joy unto us, that would enter upon you (as well), because we^{asws} and you all (Shiah) are from the Light of Allah^{azwj} Mighty and Majestic, and He^{azwj} Made our^{asws} clay and your clay as one, and had your clay been left alone just as it had been Taken, us^{asws} and you all would have been the same, but, your clay was mixed up with the clay of your enemies. Had it not been for that, you would not have committed a sin, ever.

³⁶ Al Illal Al Sharaie – V 1 Ch 84 H 1

قال: قلت جعلت فداك أفتعود طينتنا ونورنا كما بدا؟ فقال: إى والله يا عبد الله، أخبرني عن هذا الشعاع الزاهر من القرص إذا طلع أهو متصل به أو باين منه؟ فقلت له جعلت فداك: بل هو باين منه فقال: أليس إذا غابت الشمس وسقط القرص عاد إليه فاتصل به كما بدا منه؟ فقلت له: نعم، فقال كذلك والله شيعتنا من نور الله خلقوا واليه يعودون، والله انكم لملحقون بنا يوم القيامة وإنا لنشفع فنشفع، والله انكم لتشفعون فتشفعون، وما من رجل منكم إلا وسترفع له نار عن شماله وجنة عن يمينه، فيدخل أحباؤه الجنة وأعداؤه النار.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Will our clay and our Light return to what it was at the beginning?' So he^{asws} said: 'By Allah^{azwj}, (It will) O Abu Abdullah! Inform me about these rays which are apparent from the disc (sun) when it emerges, are these connected to it or distant from it?' So I said to him^{asws}, 'May I be sacrificed for you^{asws}! But, these are distant from it'. So he^{asws} said: 'Is it not the case when the sun disappears (sets) and the disc goes down, return to it and are linked to just they were at the beginning, from it?' So I said to him^{asws}, 'Yes'. So he^{asws} said: 'It is like that, by Allah^{azwj}! Our^{asws} Shiah are from the Light of Allah^{azwj}, Created and to Him^{azwj} they would be returning. By Allah^{azwj}! You all would be meeting with us^{asws} on the Day of Judgement, and we^{asws} would be interceding, and you all would be interceded for; and by Allah^{azwj}! You all would be (sought for) to be interceding for, so you would be interceding. And there is none from a man among you except that the Fire would be Raised upon his left and the Paradise upon his right, so he would be entering his beloved ones into the Paradise, and his enemies into the Fire'.³⁷

(باب 85 - علة النسيان والذكر، وعلّة شبه الرجل بأعمامه وأخواله)

Chapter 85 – The reason for the forgetfulness and the remembrance, and the reason for the resemblance of the man with his paternal uncle and his maternal uncle

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن علي بن الحكم، عن علي بن أبي حمزة، عن أبي بصير، قال: سألت أبا عبد الله " ع " فقلت له: ان الرجل ربما أشبه أخواله وربما أشبه أباه وربما أشبه عمومه، فقال: ان نطفة الرجل بيضاء غليظة ونطفة المرأة صفراء رقيقة، فان غلبت نطفة الرجل نطفة المرأة شبه الرجل أباه وعمومه، وان غلبت نطفة المرأة نطفة الرجل أشبه الرجل أخواله.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws}, so I said to him^{asws}, 'Sometimes the man resembles his paternal uncle, sometimes his father, sometimes his maternal uncle'. So he^{asws} said: 'The water of the man is white, thick, and the water of the woman is yellow, light. So if the water of the man overcomes the water of the woman, the man would resemble his father and his paternal uncles, and if the water of the woman overcomes the water of the man, the man would resemble his maternal uncles'.³⁸

أخبرني علي بن حاتم رضى الله عنه، فيما كتب إلي قال: أخبرني القاسم ابن محمد، عن حمدان بن الحسين، عن الحسين بن الوليد، عن ابن بكير، عن عبد الله بن سنان، عن أبي عبد الله " ع " قال: قلت له، المولود يشبه أباه وعمه قال: إذا سبق ماء الرجل ماء المرأة، فالولد يشبه أباه وعمه، وإذا سبق ماء المرأة ماء الرجل يشبه الرجل أمه وخاله.

³⁷ Al Illal Al Sharaie – V 1 Ch 84 H 2

³⁸ Al Illal Al Sharaie – V 1 Ch 85 H 1

Ali Bin Hatim informed me with regards to what he wrote to me, from Al Qasim Ibn Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bakeyr, from Abdullah Bin Sinan,

(The narrator says), 'I said to Abu Abdullah^{asws}, 'The birth resembling its father, and its mother'. He^{asws} said: 'If the water of the man preceded the water of the woman, so the birth would resemble its father and its paternal uncle, and if the water of the woman preceded the water of the man, the man would resemble its mother and its maternal uncle'.³⁹

حدثنا أبو العباس محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال: حدثنا محمد بن يوسف الخلال قال: حدثنا أبو جعفر محمد بن الخليل المخرمي قال: حدثنا عبد الله بن بكر السهمي قال: حدثنا حميد الطويل، عن أنس بن مالك قال: سمع عبد الله بن سلام بقدوم رسول الله صلى الله عليه وآله وهو في أرض يحترث فأتى النبي فقال: انى سأتلك عن ثلاث لا يعلمهن إلا نبي ووصي نبي؟ ما أول أشراط الساعة، وما أول طعام أهل الجنة، وما ينزع الولد إلى أبيه أو إلى أمه؟

Abu Al Abbas Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Muhammad Bin Yusuf Al Khalal, from Abu Ja'far Muhammad Bin Al Khaleel Al Makhramy, from Abdullah Bin Bakr Al Sahmy, from Hameed Al Taweel, from Anas Bin Malik who said,

'I heard Abdullah Bin Salam coming over to Rasool-Allah^{saww}, and he was working in the field, so he said, 'I ask you about three things which no one ought to know except for a Prophet^{as} or a successor^{as} of a Prophet^{as}. What is the first of the indications of the Hour, and what would be the first meal of the people of the Paradise, and what makes the child to tend towards (resembling) its father or its mother?'

قال صلى الله عليه وآله أخبرني بهن جبرئيل " ع " أنفا، فقال: هل أخبرك جبرئيل؟ قال: نعم، قال ذلك عدو اليهود من الملائكة، قال ثم قرأ هذه الآية: (قل من كان عدوا لجبرئيل فإنه نزله على قلبك باذن الله) أما أول إشارات الساعة: فنار تحترق الناس من المشرق إلى المغرب، وأما أول طعام يأكله أهل الجنة فزيادة كبد الحوت، وإذا سيق ماء الرجل ماء المرأة نزع الولد إليه.

He^{saww} said: 'Jibraeel^{as} informed of it just now'. So he said, 'Does Jibraeel^{as} (come to) inform you^{saww}?'. He^{saww} said: 'Yes'. He said, 'That is an enemy of the Jews, from among the Angels'. He (the narrator) said, 'Then he^{saww} recited this Verse [2:97] **Say: Who would be an enemy to Jibreel - for he Revealed it to your heart by Permission of Allah.** As for the first indications of the Hour, so it is a fire which would engulf the people from the east to the west. And as for the first meal to be eaten by the people of the Paradise, so it would be cod liver; and if the water of the man precedes the water of the woman, the child would tend towards him'.

قال: أشهد أن لا إله إلا الله وأشهد أنك رسول الله أن اليهود قوم بهت وانهم ان علموا باسلامي قبل ان تسألهم قبل ان تسألهم عنى بهتونى، فجاءت اليهود إلى رسول الله صلى الله عليه وآله فقال: أي رجل عبد الله بن سلام؟ قالوا خيرنا وابن خيرنا وسيدنا وابن سيدنا، قال أرايتم ان أسلم عبد الله، قالوا أعاده الله من ذلك فخرج عبد الله وقال: أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله صلى الله عليه وآله قالوا شربنا وابن شربنا وأنفضوا، قال: فقال هذا الذي كنت أخاف منه يارسول الله.

He said, 'I testify that there is god except for Allah^{azwj}, and I testify that you^{saww} are Rasool-Allah^{saww}'. The Jews are a slanderous people, and if they come to know of my conversion to Islam, they would slander, if you^{saww} do not ask them about me beforehand'. The Jews came over to Rasool-Allah^{saww}, so he^{saww} said: 'Which (what kind of) man is Abdullah Bin Salaam?' They said, 'The best of us, and the son of our

³⁹ Al Illal Al Sharaie – V 1 Ch 85 H 2

best ones, and our chief, and the son of our chief'. He^{saww}: 'What is your view if Abdullah were to profess to Islam?' They said, 'We seek Refuge of Allah^{azwj} from that'. So Abdullah came out and said, 'I hereby testify that there is no god except for Allah^{azwj}, and I hereby testify that Muhammad^{saww} is Rasool-Allah^{saww}'. They said, 'He is the most evil of us, and the son of the most evil of us', and they dispersed. He said, 'This is what I feared from them, O Rasool-Allah^{saww}'.⁴⁰

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه قال: حدثنا علي بن الحسن قال: حدثنا محمد ابن عبد الله بن زرارة، عن علي بن عبد الله، عن أبيه، عن جده، عن أميرالمؤمنين عليه السلام قال: تغلج النطفتان في الرحم فأيتهما كانت أكثر جاءت تشبهها، فإن كانت نطفة المرأة أكثر جاءت تشبه أخواله، وإن كانت نطفة الرجل أكثر جاءت تشبه اعمامه

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Ali Bin Al Hassan, from Muhammad Ibn Abdullah Bin Zarara, from Ali Bin Abdullah, from his father, from his grandfather,

Amir Al-Momineen^{asws} has said: 'The two water meet in the womb, so whichever of the two was more, it goes on to resemble it. So if the water of the woman is more, it goes on to resemble its maternal uncles, and if the water of the man was more, it goes on to resemble is paternal uncles'.

وقال: تحول النطفة في الرحم أربعين يوماً فمن أراد أن يدعو الله عزوجل ففى تلك الاربعين قبل ان تخلق ثم يبعث الله ملك الارحام فيأخذها فيصعد بها إلى عزوجل فيقف منه حيث يشاء الله فيقول: يا إلهي أذكر أم انثى؟ فيوحي الله عزوجل ما يشاء ويكتب الملك ثم يقول: يا إلهي اشقي ام سعيد؟ فيوحي الله عزوجل من ذلك ما يشاء ويكتب فيقول: إلهي كم رزقه وما أجله؟ ثم يكتبه ويكتب كل شئ يصيبه في الدنيا بين عينيه ثم يرجع به فيرده في الرحم فذلك قول الله عزوجل (ما أصاب من مصيبة في الارض ولا في أنفسكم إلا في كتاب من قبل ان نبرأها).

And he^{asws} said: 'The water keeps turning (changing) for forty days in the womb. So the one who intends to supplicate to Allah^{azwj} Mighty and Majestic, so he should do it in those forty (days) before it (a child) is Created'. Then Allah^{azwj} Sends an Angel to the womb, so he seizes it and ascends with it to the Mighty and Majestic. So he pauses from it wherever Allah^{azwj} so Desires it. So he says: 'O my God! Male or female?' So Allah^{azwj} Mighty and Majestic Reveals unto him whatever He^{azwj} so Desire, and the Angels writes it down, then says, 'O my God! Wretched or happy?' So Allah^{azwj} Mighty and Majestic Reveals from that whatever He^{azwj} so Desires to, and he writes it down. So he says: 'O my God! How much is its sustenance, and what is its term?' Then he writes it down, and writes down in between its eyes, everything that it would face in the world. Then he returns with it, and returns it back to the womb. Thus, these are the Words of Allah^{azwj} Might and Majestic **[57:22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence**.⁴¹

حدثنا علي بن احمد بن محمد رضى الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا علي بن الحسين بن الجنيد البزاز قال: حدثنا إبراهيم بن موسى الفراء قال: حدثنا محمد بن ثور، عن معمر، عن يحيى بن أبي كثير، عن عبد الله ابن مرة، عن ثوبان: ان يهوديا جاء إلى النبي صلى الله عليه وآله فقال له يا محمد، أسألك فتخبرني! فركزه ثوبان برجله وقال له: قل يا رسول الله، فقال لا أدعوه إلا بما سماه أهله:

⁴⁰ Al Illal Al Sharaie – V 1 Ch 85 H 3

⁴¹ Al Illal Al Sharaie – V 1 Ch 85 H 4

Ali Bin Ahmad Bin Muhammad narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ali Bin Al Husayn Bin Al Juneyd Al Bazaz, from Ibrahim Bin Musa Al Fara'a, from Muhammad Bin Sowr, from Moamar, from Yahya Bin Abu Kaseer, from Abdullah Ibn Marat, from Sowban who said,

'A Jew came over to the Prophet^{saww} and said to him^{saww}, 'O Muhammad^{saww}! I am asking you^{saww}, so inform me!' Sowban kicked his leg and said to him, 'Say, O Rasool-Allah^{saww}!' So he said, 'I shall not call him^{saww} except with what his^{saww} family has named him^{saww}'.

فقال رأيت قوله عزوجل: (يوم تبدل الارض غير الارض والسماوات) اين الناس يومئذ؟ قال: في الظلمة دون المحشر، قال فما أول ما يأكل أهل الجنة إذا دخلوها؟ قال كبد الحوت، قال فما شربهم على أثر ذلك؟ قال: السلسبيل قال صدقت،

So he said, 'What is your^{saww} view of the Words of the Mighty and Majestic [14:48] **The Day when the earth shall be Changed into a different earth, and the skies (as well)**. Where would the people be on that day?' He^{saww} said: 'In the darkness besides the (plains of) Resurrection'. He said, 'So what is the first of what the people of the Paradise would be eating when they enter into it?' He^{asws} said: 'Cod liver'. He said, 'So what would be their drink upon the effects of that?' He^{saww} said: 'The *Salsabeel*'. He said, 'You^{saww} have spoken the truth'.

أفلا أسألك عن شئ لا يعلمه إلا نبي؟ قال: وما هو؟ قال شبه الولد أباه وأمه، قال ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل ومن قبل ذلك يكون الشبه، وقال صلى الله عليه وآله: والذي نفسي بيده ما كان عندي فيه شئ مما سألتني عنه حتى انبأنيبه الله عزوجل في مجلسي هذا.

Shall I ask you^{saww} about something which no one would know except for a Prophet^{saww}? He^{saww} said: 'And what is it?' He said, 'The resembling of the child to his father and its mother'. He^{saww} said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were to overcome the water of the woman, the child would be a male by the Permission of Allah^{azwj} Mighty and Majestic, and it is from before that (the birth) the resemblances happen to be. And if the water of the woman were to overcome the water of the man, the child would come out as a female by the Permission of Allah^{azwj} Mighty and Majestic, and it is from before that (the birth) the resemblances happen to be'. And he^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul, there wasn't anything with me^{saww} with regards to this, from what you have questioned me^{as} about, until Allah^{azwj} Mighty and Majestic Informed me^{saww} of it in this gathering of mine^{saww}'.⁴²

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد عن ابن خالد البرقي، عن أبي هاشم داود بن القاسم الجعفري، عن أبي جعفر الثاني "ع" قال: أقبل أمير المؤمنين "ع" ومعه الحسن بن علي "ع" وهو متكئ على يد سلمان، فدخل المسجد الحرام فجلس إذ أقبل رجل حسن الهيئة واللباس فسلم على أمير المؤمنين فرد عليه السلام فجلس ثم قال: يا أمير المؤمنين أسألك عن ثلاث مسائل إن أخبرتني بهن علمت ان القوم ركبوا من أمرك ما أقضى عليهم انهم ليسوا بأمؤمنين في دنياهم ولا في آخرتهم، وإن تكن الاخرى علمت إنك وهم شرع سواء، فقال له أمير المؤمنين "ع" سألني عما بدالك،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ibn Khalid Al Barqy, from Abu hashim Dawood Bin Al Qasim Al Ja'fary,

⁴² Al Illal Al Sharaie – V 1 Ch 85 H 5

Abu Ja'far the Second^{asws} has said: 'Amir Al-Momineen^{asws} came over and with him^{asws} was Al-Hassan^{asws} Bin Ali^{asws} and he^{asws} was reclined upon the hand of Salman. So he^{asws} entered the Masjid and was seated, and a man of beautiful appearance and clothes came over. He greeted to Amir Al-Momineen^{asws}, so he^{asws} returned the greeting to him. So he sat down, then said: 'O Amir Al-Momineen^{asws}! I shall ask you^{asws} about three questions, if you^{asws} were to inform me about these, I shall know that the community have rode upon your^{asws} matter what was rough upon them, and that they are neither secured in their world not in their Hereafter. And if you^{asws} are upon another (did not inform me correctly), I shall know that you^{asws} and them are equal in starting evil'. So, Amir Al-Momineen^{asws} said: 'Ask me^{asws} about whatever comes to you'.

قال: اخبرني عن الرجل إذا نام أين تذهب روحه وعن الرجل كيف يذكر وينسى وعن الرجل كيف يشبه ولده الاعمام والاخوال؟ فالتفت أمير المؤمنين "ع" إلى الحسن بن علي عليه السلام فقال يا أبا محمد أجبه فقال الحسن عليه السلام أما ما سألت عنه من أمر الرجل إذا نام أين تذهب روحه فان روحه معلقة بالريح والريح معلقة بالهواء إلى وقت ما يتحرك صاحبها لليقظة فإذا أذن الله عزوجل برد تلك الروح على صاحبها جذبت الروح بالريح وجذبت الريح الهواء فاسكنت الروح في بدن صاحبها وإذا لم يأذن الله برد تلك الروح على صاحبها جذب الهواء الريح وجذبت الريح الروح فلم ترد على صاحبها إلى وقت ما يبعث.

He said: 'Inform me about the man, when he sleeps, where does his soul go, and about the man, how does he remember and he forgets, and about the man, how does his children resemble the paternal uncles and the maternal uncles?' So Amir Al-Momineen^{asws} turned towards Al-Hassan Bin Ali^{asws}, so he^{asws} said: 'O Abu Muhammad^{asws}, answer him'. So Al-Hassan^{asws} said: 'As for what you have asked about from the matter of the man when he sleeps, where does his soul go to, so his soul gets suspended with the wind, and the wind gets suspended with the atmosphere up to the time when its owner does not move to wake up. So if Allah^{azwj} Mighty and Majestic Permits, that particular soul returned to its owner, the soul is pulled from the wind, and the wind gets pulled from the atmosphere. Thus, the soul settles in the body of its owner. And if Allah^{azwj} does not Permit then return of that particular soul to its owner, the atmosphere pulls the wind, and the wind pulls the soul, so it does not return to its owner, up to the time of the Resurrection.

وأما ما سألت عنه من أمر الذكر والنسيان فإن قلب الرجل في حق وعلى الحق طبق فإن هو صلى على النبي صلاة تامة انكشف ذلك الطبق عن ذلك الحق فذكر الرجل ما كان نسي.

And as for what you asked about from the matter of the remembrance and the forgetfulness, so if the heart of the man is in an enclosure, and upon the enclosure is a covering. So if he were to send Blessings (*Salawaat*) upon the Prophet^{saww}, a complete *Salawaat*, that covering is uncovered from that enclosure, so the man remember what he had forgotten.

وأما ما ذكرت من أمر الرجل يشبه ولده أعمامه وأخواله فإن الرجل إذا أتى أهله بقلب ساكن وعروق هادئة وبدن غير مضطرب أستكنت تلك النطفة في تلك الرحم فخرج الولد يشبه أباه وأمه وان هو أتاها بقلب غير ساكن وعروق غير هادئة وبدن مضطرب اضطربت تلك النطفة في جوف تلك الرحم فوقعت على عرق من العروق فإن وقعت على عرق من عروق الاعمام أشبه الولد أعمامه وان وقعت على عرق من عروق الاخوال أشبه الولد أخواله

And as for what you mentioned from the matter of the man whose child resembles its paternal uncles and its maternal uncles, so if the man, when he comes to his wife with a tranquil heart, quiet veins, and a body which is not restless, and that seed

were to settle in that womb during that time, so the child would come out resembling its father, and its mother. And if he were to go to her with a heart other than a tranquil one, and veins other than quiet, and a restless body, that particular seed would be restless in the middle of that womb. Thus it would fall upon a vein from the veins. So if it falls upon a vein from the veins of the paternal uncles, the child would resemble its paternal uncles, and if it were to fall upon a vein from the veins of the maternal uncles, the child would resemble its maternal uncles’.

فقال الرجل أشهد أن لا إله إلا الله ولم أزل أشهد بذلك وأشهد ان محمدا رسول الله ولم أزل أشهد بذلك وأشهد إنك وصي رسول الله والقيام بحجته بعده وأشار إلى أمير المؤمنين عليه السلام ولم أزل أشهد بذلك وأشهد إنك وصيه والقيام بحجته وأشار إلى الحسن

So the man said: ‘I hereby testify that there is no god except for Allah^{azwj}, and I will never cease to testify by that. I hereby testify that Muhammad is Rasool-Allah^{saww} and I will never cease to testify by that; and I testify that you^{asws} are a successor^{asws} of Rasool-Allah^{saww} and the establisher with His^{azwj} Arguments after him^{saww}, – and he gestured towards Amir Al-Momineen^{asws} – and I will never cease to testify by that; and I hereby testify that you^{asws} are his^{asws} successor^{asws} and the establisher with His^{azwj} arguments’ – and he gestured towards Al-Hassan^{asws}.

وأشهد أن الحسين وصي أبيه والقيام بحجته بعدك وأشهد على علي بن الحسين انه القائم بأمر الحسين بعده وأشهد على محمد بن علي انه القائم بأمر علي بن الحسين وأشهد على جعفر بن محمد انه القائم بأمر محمد بن علي وأشهد على موسى بن جعفر انه القائم بأمر موسى بن جعفر وأشهد على محمد ابن علي انه القائم بأمر علي بن محمد وأشهد على علي بن محمد انه القائم بأمر محمد ابن علي وأشهد على الحسن بن علي انه القائم بأمر علي بن محمد وأشهد على رجل من ولد الحسين لا يكنى ولا يسمى حتى يظهر أمره فيملاها عدلا كما ملئت جورا والسلام عليك يا أمير المؤمنين ورحمة الله وبركاته.

And I hereby testify that Al-Husayn^{asws} is a successor^{asws} of his^{asws} father^{asws} and the establisher with His^{azwj} Arguments after you^{asws}; and I hereby testify upon Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} is the establisher with the Command of Al-Husayn^{asws} after him^{asws}; and I hereby testify upon Muhammad^{asws} Bin Ali^{asws}, that he^{asws} is the establisher with the Command of Ali^{asws} Bin Al-Husayn^{asws}; and I hereby testify upon Ja’far^{asws} Bin Muhammad^{asws} that he^{asws} is the establisher with the Command of Muhammad^{asws} Bin Ali^{asws}; and I hereby testify upon Musa^{asws} Bin Ja’far^{asws} that he^{asws} is the establisher with the Command of Ja’far^{asws} Bin Muhammad^{asws}; and I hereby testify upon Ali^{asws} Bin Musa^{asws} that he^{asws} is the establisher of the Command of Musa^{asws} Bin Ja’far^{asws}; and I hereby testify upon Muhammad^{asws} Ibn Ali^{asws} that he^{asws} is the establisher with the Command of Ali^{asws} Bin Musa^{asws}; and I hereby testify upon Ali^{asws} Bin Muhammad^{asws} that he^{asws} is the establisher of the Command of Muhammad^{asws} Bin Ali^{asws}; and I hereby testify upon Al-Hassan^{asws} Bin Ali^{asws} that he^{asws} is the establisher of the Command of Ali^{asws} Bin Muhammad^{asws}; and I hereby testify upon a man^{ajfj} from the sons of Al-Husayn^{asws} that would neither be teknonymed nor named until his^{asws} Command is manifested, so he^{asws} would fill it (the earth) with justice as it had been filled with tyranny beforehand. And the greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.

ثم قام فمضى فقال أمير المؤمنين للحسن " ع " يا أبا محمد اتبعه فانظر أين يقصد فخرج الحسن بن علي " ع " فقال ما كان إلا أن وضع رجله خارج المسجد فما دريت أين أخذ من أرض الله عزوجل فرجعت إلى أمير المؤمنين " ع " فأعلمته فقال يا أبا محمد أتعرفه؟ قلت الله ورسوله وأمير المؤمنين أعلم فقال هو الخضر عليه السلام.

Then he stood up and went away. So Amir Al-Momineen^{asws} said to Al-Hassan^{asws}: 'O Abu Muhammad^{asws}! Follow him and see where he is heading to'. So Al-Hassan^{asws} Bin Ali^{asws} went out. So he^{asws} (Abu Ja'far the Second^{asws}) said: 'It was not, except that he placed his foot outside the Masjid, so it was not know where he was from the earth of Allah^{azwj} Mighty and Majestic'. So he^{asws} returned to Amir Al-Momineen^{asws} and let him^{asws} know of it. So he^{asws} said: 'O Abu Muhammad^{asws}! Do you^{asws} recognise him^{asws}?'. He^{asws} said: 'Allah^{azwj}, and His^{azwj} Rasool^{saww}, and Amir Al-Momineen^{asws} are more knowing'. So he^{asws} said: 'He was Al-Khizr^{asws}'.⁴³

(باب 86 - العلة التي من أجلها صار العقل واحدا في كثير من الناس)

Chapter 86 – The reason due to which the intellect is one (similar) among a lot of the people

حدثنا أحمد بن محمد بن عيسى بن علي بن الحسين بن علي بن أبي طالب قال حدثنا أبو عبد الله محمد بن إبراهيم بن اسباط قال حدثنا أحمد بن محمد بن زياد القطان قال حدثنا أبو الطيب أحمد بن محمد بن عبد الله قال حدثنا عيسى بن جعفر بن محمد بن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن عمر بن علي، عن أبيه علي بن أبي طالب عليه السلام ان النبي صلى الله عليه وآله سأل مما خلق الله جل جلاله العقل قال: خلقه ملك له رأس بعدد الخلائق من خلق ومن يخلق إلى يوم القيامة ولكل رأس وجه ولكل آدمى رأس من رؤس العقل واسم ذلك الانسان على وجه ذلك الرأس مكتوب وعلى كل وجه ستر ملقى لا يكشف ذلك الستر من ذلك الوجه حتى يولد هذا المولود ويبلغ حد الرجال أو حدالنساء فإذا بلغ كشف ذلك الستر فيقع في قلب هذا الانسان نور فيفهم الفريضة والسنة والجيد والردي ألا ومثل العقل في القلب كمثل السراج في وسط البيت.

Ahmad Bin Muhammad Bin Isa Bin Ali Bin Al Husayn Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib^{asws} narrated to us, from Abu Abdullah Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayb Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Bin Muhammad Bin Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talib^{asws}, from his forefathers, from Umar Bin Ali^{asws},

(It has been narrated) from his^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: 'The Prophet^{saww} was asked from what did Allah^{azwj}, Majestic is His^{azwj} Majesty, Create the intellect. He^{saww} said: 'Allah^{azwj} Created it as an Angel which had heads of the number of the creatures who had been Created and ones who would be Created up to the Day of Judgement. And for each of the heads was a face to it, and for every top head was a head of the intellect, and the name of that human being is inscribed upon the face of that head; and on every face is a veil which is hung over it, and that veil does not get removed from that face until he is born and reached the limit of the man or the limit of a woman. So when he reaches that, that veil is removed, and there occurs in the heart of this human being, a Light, so he understands the Obligations, and the Sunnah, and the good and the bad. Indeed! The example of the intellect in the heart is like the example of the lantern in the middle of the house'.⁴⁴

⁴³ Al Illal Al Sharaie – V 1 Ch 85 H 6

⁴⁴ Al Illal Al Sharaie – V 1 Ch 86 H 1

(باب 87 - علل ما خلق في الانسان من الاعضاء والجوارح)**Chapter 87 – The reason for the creation of the organs and the faculties in the human being**

حدثنا أبو العباس محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال حدثنا أبو سعيد الحسن بن علي العدوي قال حدثنا عباد بن صهيب بن عباد ابن صهيب عن أبيه، عن جده عن الربيع صاحب المنصور قال حضر أبو عبد الله عليه السلام مجلس المنصور يوماً وعنده رجل من الهند يقرأ كتب الطب فجعل أبو عبد الله عليه السلام ينصت لقراءته فلما فرغ الهندي قال له يا أبا عبد الله أتريد مما معي شيئاً قال لا فإن معي ما هو خير مما معك قال وما هو؟ قال ادوي الحار بالبارد والبارد بالحار والرطب باليابس واليابس بالرطب وأرد الأمر كله إلى الله عزوجل واستعمل ما قاله رسول الله صلى الله عليه وآله واعلم ان المعدة بيت الداء وان الحمية هي الدواء واعود البدن ما اعتاد

Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Abaad Bin Saheyb Bin Abaad Ibn Saheyb, from his father, from his grandfather, from Al Rabi'e, a companion Al Mansour who said,

'Abu Abdullah^{asws} was present in the gathering of Al-Mansour, and in his presence was a man from India reading books of medicine. So Abu Abdullah^{asws} listened to his recitation. So when the Indian was free, he said to him^{asws}, 'O Abu Abdullah^{asws}! Would you like anything from what is with me?' He^{asws} said: 'No, for with me^{asws} is what is better than what is with you'. He said, 'And what is it?' He^{asws} said: 'I^{asws} cure the heat with the cold, and the cold with the heat, and the wet with the dry, and the dry with the wet, and I^{asws} refer the matter, all of it, to Allah^{azwj} Mighty and Majestic, and I^{asws} utilise what Rasool-Allah^{saww} has said, and know that the stomach is a house of illnesses, and that the diet is in itself a medication, and I^{asws} return the body to what it is accustomed to'.

فقال الهندي. وهل الطب إلا هذا؟ فقال الصادق عليه السلام أفتراي من كتب الطب اخذت قال نعم قال لا والله ما أخذت إلا عن الله سبحانه فاخبرني انا أعلم بالطب أم أنت؟ قال الهندي لا بل انا قال الصادق عليه فاسألك شيئاً قال سل

So the Indian said, 'And is the medicine other than this?' So Al-Sadiq^{asws} said: 'Is it your view that it is from the books of medicine that I^{asws} take (this knowledge from)?' He said, 'Yes'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} have not taken except from Allah^{azwj} the Glorious. So, inform me^{asws}, am I^{asws} more knowledgeable of the medicine or you?' The Indian said, 'No, but I am'. So, Al-Sadiq^{asws} said: 'I^{asws} shall ask you a few things'. He said, 'Ask'.

قال اخبرني يا هندي لم كان في الرأس شئون؟ قال لا أعلم، قال فلم جعل الشعر عليه من فوق؟ قال لا أعلم، قال فلم خلقت الجبهة من الشعر؟ قال لا أعلم، قال فلم كان لها تخطيط وأسارير؟ قال لا أعلم، قال فلم كان الحاجبان من فوق العينين؟ قال لا أعلم، قال فلم جعل العينان كاللوزتين؟ قال لا أعلم قال فلم جعل الانف فيما بينهما؟ قال لا أعلم،

He^{asws} said: 'Inform me^{asws}, O Indian! Why does there happen to be bonding (in between the bones) in the head? He said, 'I don't know'. He^{asws} said: 'So why has the hair made to be on top of the head?' He said, 'I don't know'. He^{asws} said: 'So why is the forehead empty from hair?' He said, 'No'. He^{asws} said: 'So why are there lines and brows on the forehead?' He said, 'I don't know'. He^{asws} said: 'So why are there eyelids on top of the eyes?' He said, 'I don't know'. He^{asws} said: 'So why are the two eyes like two almonds?' He said, 'I don't know'. He^{asws} said: 'So why has the nose to be made in between them?' He said, 'I don't know'.

قال فلم كانت ثقب الانف في أسفله؟ قال لا أعلم، قال فلم جعلت الشفة والشارب من فوق الفم؟ قال لا أعلم، قال فلم احتد السن وعرض الضرس وطال الناب؟ قال لا أعلم، قال فلم جعلت اللحية للرجال؟ قال لا أعلم، قال فلم خلت الكفان من الشعر؟ قال لا أعلم، قال فلم خلا الظفر والشعر من الحياة؟ قال لا أعلم.

He^{asws} said: 'So why are the holes (nostrils) at the bottom of the nose?' He said, 'I don't know'. He^{asws} said: 'So why has the lip and the moustached Made to be on top of the mouth?' He said, 'I don't know'. He^{asws} said: 'So why are the front teeth pointed, and the molars flat, and the canines long?' He said, 'I don't know'. He^{asws} said: 'So why has the beard Made to be for the men?' He said, 'I don't know'. He^{asws} said: 'So why are the palms free from hair?' He said, 'I don't know'. He^{asws} said: 'So why are the nails and the hair devoid of life?' He said, 'I don't know'.

قال فلم كان القلب كحب الصنوبرة قال لا أعلم، قال فلم كان الرئة قطعتين وجعل حركتها في موضعها؟ قال لا أعلم قال فلم كانت الكبد حدباء؟ قال لا أعلم، قال فلم كانت الكلية كحب اللوبياء قال لا أعلم قال فلم جعل طي الركبة إلى الخلف؟ قال لا أعلم، قال فلم تخصصت القدم؟ قال لا أعلم فقال الصادق " ع : لكتي أعلم قال فاجب،

He^{asws} said: 'So why was the heart (shaped to be) like the seed of pine?' He said, 'I don't know'. He^{asws} said: 'So why was the lung not Made to be in two pieces and its movement is in its place?' He said, 'I don't know'. He^{asws} said: 'So why was the liver (made to be) hump-backed?' He said, 'I don't know'. He^{asws} said: 'So why was kidney (Made to be shaped) like the seed of the bean?' He said, 'I don't know'. He^{asws} said: 'So why do the knees bend towards the back?' He said, 'I don't know'. He^{asws} said: 'So why is the foot sole curved?' He said, 'I don't know'. So Al-Sadiq^{asws} said: 'But, I^{asws} do know'. He said, 'So answer'.

فقال الصادق " ع " كان في الرأس شنون لان المجوف إذا كان بلا فصل أسرع إليه الصداق فإذا دخل ذا فصول كان الصداق منه أبعد وجعل الشعر من فوقه ليوصل بوصوله الادهان إلى الدماغ ويخرج باطرافه البخار منه ويرد عنه الحر والبرد الواردين عليه وخت الجبهة من الشعر لانها مصب النور إلى العينين وجعل فيها التخطيط والاسارير ليجلس العرق الوارد من الرأس عن العين قدر ما يمتطيه الانسان عن نفسه كالانهار في الارض التي تحبس المياه

Al-Sadiq^{asws} said: 'There is a bonding (of the bones) in the head because of the hollowness. If it was without the bonding (i.e. one piece), the headaches would be quicker to it. So when there is a gap in between (these pieces), the headaches are remote from it. And the hair has been Made to be on top of it so that the oil can easily arrive to the brain from its roots, and the vapour can be released from it and the heat and the cold can be repulsed from it. And the forehead is devoid from the hair because it is an inlet of the Light to the two eyes, and the lines have been Made to be in it so that the flow of the sweat from the head would be diverted away from the eyes in accordance to what the human being sweat upon himself, like the river in the earth which withhold the water.

وجعل الحاجبان من فوق العينين ليوردا عليهما من النور قدر الكفاية، الا ترى يا هندي ان من غلبه النور جعل يده على عينيه ليرد عليهما قدر كفايتهما منه وجعل الانف فيما بينهما ليقسم النور قسمين إلى كل عين سواء وكانت العين كاللوزة ليجرى فيها الميل بالدواء ويخرج منها الداء ولو كانت مربعة أو مدورة ما جرى فيها الميل وما وصل إليها دواء ولا خرج منها داء

And the two eyelids had been Made to be on top of the two eyes in order to repulse the light from these two in a sufficient measure. Have you not see, O Indian, that the one who is engulfed by the light tends to place his hand upon his eyes in order to repulse from these two in accordance with what is sufficient for these two? And the

nose has been Made to be in the middle of these two in order to divide the light into two parts, to each eye equally. And the eye was Made to be like the almonds so that the medicine would flow in it with the needle, and the illness can be extracted from it, and if it was square or rounded, the needle would not flow in it, and the medicine would not have been applied to these, nor an illness to be extracted from it.

وجعل ثقب الانف في اسفله لينزل منه الادواء المنحدرة من الدماغ وتصد في الروائح إلى المشام ولو كان في أعلاه لما أنزل داء ولا وجد رائحة وجعل الشارب والشفة فوق الفم ليحبس ما ينزل من الدماغ عن الفم لئلا يتنغص على الانسان طعامه وشرابه فيميطه عن نفسه

And the nostril of the nose has been Made to be at its bottom so that the illnesses can come out from it sloping downwards from the brain, and the aromas can ascend into it to the nose, and if it has been at its top, neither would the illnesses have descended nor would he have been able to find the fragrances. And the moustache and the lip has been Made to be at the top of the mouth in order to withhold what descends from the brain (through the nose) into the mouth, so that perhaps it would interfere to the human being with his food and his drink, so he removes it from himself.

وجعلت اللحية للرجال ليستغني بها عن الكشف في المنظر ويعلم بها الذكر من الانثى وجعل السن حادا لان به يقع العض وجعل الضرس عريضا لان به يقع الطحن والمضغ وكان الناب طويلا ليشد الاضراس والاسنان كالاسطوانة في البناء

And the beard has been Made to be for the men so that they would be needless by it from the covering during the beholding, and he would be known by it whether he is a male or a female. And the incisors have been Made to be sharp for by it is the biting, and the Molars have been Made to be flat because by it is the grinding and the chewing, and the canines are lengthy in order to strengthen the molars and the incisors and the teeth can be equalised in their construction (for their workings).

وخلو الكفان من الشعر لان بهما يقع اللمس فلو كان بهما شعر ما درى الانسان ما يقابله ويلمسه وخالو الشعر والظفر من الحياة لان طولهما وسخ يقبح وقصهما حسن فلو كان فيهما حياة لالم الانسان لقصهما وكان القلب كحب الصنوبر لانه منكس فجعل رأسه رقيقا ليدخل في الرية فيتروح عنه ببردها لئلا يشيط الدماغ بحره وجعلت الرئة قطعتين ليدخل في مضاعطها فتروح عنه بحركتها

And the palms are devoid of hair because the touching, and if there was hair in these two, the human being would not have known what he is facing and what he is touching. And the hair and the nails are devoid of life because their lengthening is dirty and its clipping is beauty, and if there was to be life in them, the human being would undergo pain in clipping these. And the heart is like the seed of the pine because it is inverted, and its head is Made to be thin so that it would enter into the lungs and aerate itself from it by its coldness lest the brain overheats it. And the lungs have been Made to be in two pieces, so that in their pressings, they can aerate (the body) with its movement.

وكانت الكبد حدياء لتثقل المعدة وتقع جميعها عليها فتعصرها فيخرج ما فيها من البخار وجعلت الكلية كحب اللوبيا لان عليها مصب المنى نقطة بعد نقطة فلو كانت مربعة أو مدورة لاحتسبت النقطة الاولى الثانية فلا يلتد بخروجها الحي إذا المنى ينزل من فقار الظهر إلى الكلية فهي كالوددة تتقبض وتنسبط ترميه أولا فأولا إلى المثانة كالبنديقة من القوس

And the liver was Made to be hump-backed in order not to over-burden the stomach, and extracts the vapours from it. And the kidneys are bean-shaped because upon it

hits the drops of semen, and had it been square or circular, the first drop would withhold the second drop, and he would not feel the pleasure of its exit as the semen descends from the back bone to the kidney. Thus it is like the worm, and it wiggles from its front part to its second part, like the shooting of the arrow from the bow.

وجعل طي الركبة إلى خلف، لأن الانسان يمشي إلى ما بين يديه فتعتدل الحركات، ولولا ذلك لسقط في المشي وجعلت القدم متخصرة، لأن الشئ إذا وقع على الارض جميعه ثقل ثقل حجر الرحا، وإذا كان على طرفه دفعه الصبي، وإذا وقع على وجهه صعب نقله على الرجل

And the knees are Made to bend towards the back, because the human being walks to what is in front of him, so his movement is equalised, and had it not been for that, he would fall down in his walking. And the feet (sole) is Made to be curved, because the thing, if the whole of it occurs upon the ground, it is heavy, (like) the weight of a millstone. And if was on its side, a child would be able to move it, and if he were to fall upon his face, it would be difficult for the man (to lift it)'.⁴⁵

فقال الهندي من أين لك هذا العلم؟ فقال " ع " : أخذته عن آبائي عليهم السلام، عن رسول الله صلى الله عليه وآله عن جبرئيل عليه السلام عن رب العالمين جل جلاله الذي خلق الاجساد والارواح. فقال الهندي صدقت وأنا أشهد أن لا إله إلا الله وان محمدا رسول الله وعبدته، وانك أعلم أهل زمانك.

So the Indian said, 'From where did this knowledge (come) to you^{asws}?' So he^{asws} said: 'I^{asws} took it from my^{asws} forefathers^{asws}, from Rasool-Allah^{saww}, from Jibraeel^{asws}, from the Lord^{azwj} of the Worlds, Mighty is His^{azwj} Majesty Who Created the bodies and the spirits'. So the Indian said, 'You^{asws} have spoken the truth, and I hereby testify that there is no god except for Allah^{azwj} and that Muhammad is Rasool-Allah^{azwj} and His^{azwj} servant, and that you^{asws} are the most knowledgeable of your^{asws} era'.⁴⁵

(باب 88 – العلة التي من أجلها صار أبغض الأشياء إلى الله عزوجل الاحمق)

Chapter 88 – The reason due to which the idiot came to be the most Hated of the things

حدثنا محمد بن موسى بن المتوكل رضى الله عنه قال: حدثنا علي بن الحسين السعدي آبادي، عن احمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن ذكره، عن أبي عبد الله " ع " قال: ما خلق الله عزوجل شيئا أبغض إليه من الاحمق، لانه سلبه أحب الأشياء إليه وهو العقل.

Muhammad Biin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ady Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Created anything more hateful to Him^{azwj} than the fool, because it crucifies the thing most Beloved to Him^{azwj}, and it is the intellect'.⁴⁶

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن ابن فضال، عن الحسن بن الجهم قال: سمعت الرضا " ع " يقول صديق كل أمرئ عقله، وعدوه جهله.

⁴⁵ Al Illal Al Sharaie – V 1 Ch 87 H 1

⁴⁶ Al Illal Al Sharaie – V 1 Ch 88 H 1

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al Hassan Al Jaham who said,

'I heard Al-Reza^{asws} saying: 'The friend of every person is his intellect, and his enemy is his ignorance'.⁴⁷

(باب 89 - العلة التي من أجلها لا ينبت الشعر في بطن الراحة) (وينبت في ظاهرها)

Chapter 89 – The reason due to which the hair does not grow in the middle of the palm and it grows upon its back

حدثنا علي بن احمد بن محمد بن محمد بن أبي عبد الله الكوفي عن محمد بن اسماعيل البرمكي، عن علي بن العباس، عن عمر بن عبد العزيز قال: حدثنا هشام بن الحكم قال: سألت أبا عبد الله "ع" فقلت: ما العلة في بطن الراحة لا ينبت فيها الشعر وينبت في ظاهرها؟ فقال: لعنتين، أما أحدهما فلان الناس يعملون الأرض التي تداس ويكثر عليه المشي لا تنبت فيها شيئاً والعلة الأخرى، لأنها جعلت من الأبواب التي تلاقى الأشياء فتركت لا ينبت عليها الشعر لتجد مس اللين، والخشن، ولا يحجبها الشعر عن وجود الأشياء ولا يكون بقاء الخلق إلا على ذلك

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{asws}, so I said, 'What is the reason with regards to the middle of the palm, that the hair does not grow upon it, and it grows upon its back?' So he^{asws} said: 'For two reasons – As for one of these two, so it is because the people who are working upon the land which they trample upon and frequently walk upon it, there does not grow anything in it. And the other reason - it is because it has been Made to which from the doors by which the things meet up, so it has been left and the hair does not grow upon it in order to sense the hard from the soft, and the coarse. The hair does not cover it from sensing the things, and the remaining of the people would not happen except upon that'.⁴⁸

(باب 91 - علة سرعة الفهم وإبطائه)

Chapter 91 – Reason for the quickness of understanding and its slowness

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن ابراهيم بن هاشم، عن علي بن معبد، عن الحسين بن خالد، عن اسحاق بن عمار قال: قلت لأبي عبد الله عليه السلام الرجل آتية اكلمه ببعض كلامي فيعرف كله، ومنهم من آتية فاكلمه بالكلام فيستوفي كلامي كله ثم يرده علي كما كلمته، ومنهم من آتية فاكلمه فيقول: أعد علي فقال يا اسحاق: أو ما تدري لم هذا؟ قلت لا، قال الذي تكلمه ببعض كلامك فيعرف كله فذاك من عجنت نطقه بعقله، وأما الذي تكلمه فيستوفي كلامك ثم يجيبك على كلامك فذاك الذي ركب عقله في بطن أمه، وأما الذي تكلمه بالكلام فيقول أعد علي، فذاك الذي ركب عقله فيه بعد ما كبر فهو يقول أعد علي.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'The man comes to me and I speak to him some of my words, so he understands all of it, and among them is one whom I speak with the

⁴⁷ Al Illal Al Sharaie – V 1 Ch 88 H 2

⁴⁸ Al Illal Al Sharaie – V 1 Ch 89 H 1

speech, so he fulfils all of my speech, then returns it to me just as I had spoken to him, and among them is one whom I speak to, so he is saying, 'Repeat it to me'. So he^{asws} said: 'O Is'haq! Or, do you know why this is (the case)?' I said, 'No'. He^{asws} said: 'The one to whom you speak some of your words and he understands all of it, so that is from those whose seed is kneaded with his intellect. And as for those whom you speak so he is loyal to your speech, then answers you upon your words, so that is the whose intellect was composed in the belly of his mother' And as for those whom you speak to with the speech, so he is saying, 'Repeat it for me', so that is the one whose intellect was composed in him after he had grown up, so he is saying, 'Repeat it for me'.⁴⁹

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن احمد ابن محمد، عن الحسن بن محبوب، عن بعض أصحابه، عن أبي عبد الله "ع" قال: دعامة الإنسان العقل، ومن العقل الفطنة والفهم والحفظ والعلم، فإذا كان تأييد عقله من النور كان عالماً حافظاً ذكياً فطنا فهماً، وبالعقل يكمل، وهو دليله ومبصره ومفتاح أمره.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad, from Al Hassan Bin Mahboub, from one of his companions,

Abu Abdullah^{asws} has said: 'The intellect is the pillar of the human being. And it is from the intellect – the insight, and the understanding, and the memorisation, and the knowledge. So if his intellect is supported by the Light, he would be a knowledgeable one, a memoriser, intelligent, visionary, understanding. And it is with the intellect that he is complete, and it evidences his vision, and is the key to his affairs'.⁵⁰

(باب 92 - علة حسن الخلق وسوء الخلق)

Chapter 92 – Reason for the good manners and the bad manners

أخبرني علي بن حاتم قال: حدثنا أبو عبد الله بن ثابت قال: حدثنا عبد الله بن احمد، عن القاسم بن عروة، عن يزيد بن معاوية العجلي، عن أبي جعفر عليه السلام قال: ان الله عزوجل أنزل حوراء من الجنة إلى آدم فزوجها أحد إبنيه، وتزوج الآخر إلى الجن فولدنا جميعاً فما كان من الناس من جمال وحسن خلق فهو من الحوراء، وما كان فيهم من سوء الخلق فمن بنت الجان، وانكر أن يكون زوج بنيه من بناته.

Ali Bin Haatim informed me, from Abu Abdullah Bin Sabit, from Abdullah Bin Ahmad, from Al Qasim Bin Urwa, from Bureyd Bin Muawiyah Al Ajaly,

Abu Ja'far^{asws} has said: 'Allah^{azwj} Mighty and Majestic Send down a Hourie from the Paradise to Adam^{as}. So he^{as} married her to one of his^{as} sons, and got the other son to be married to a Jinnie. Thus, all of what was born from the people, of beauty and good manners, so it is from the Houries, and whatever it was from among them, from the bad manners, so it is from the children of the Jinnie, and it is denied that he^{as} married his^{as} sons to his^{as} daughters'.⁵¹

⁴⁹ Al Illal Al Sharaie – V 1 Ch 91 H 1

⁵⁰ Al Illal Al Sharaie – V 1 Ch 91 H 2

⁵¹ Al Illal Al Sharaie – V 1 Ch 92 H 1

(باب 93 - العلة التي من أجلها لا يجوز أن يقول الرجل لولده: (هذا لا يشبهني ولا يشبه آبائي))**Chapter 93 – The reason due to which it is not allowed for the man to say to his child, ‘This one neither resembles me not does it resemble my forefathers’.**

أبي رحمه الله قال: حدثنا احمد بن إدريس، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير، عن رجل، عن أبي عبد الله "ع" قال: ان الله تبارك وتعالى إذا أراد أن يخلق خلقا جمع كل صورة بينه وبين أبيه إلى آدم ثم خلقه على صورة أحدهم فلا يقولن أحد هذا لا يشبهني، ولا يشبه شيئا من آبائي.

My father said, ‘Ahmad Bin Idrees narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ja’far Bin Bashir, from a man,

Abu Abdullah^{asws} has said: ‘Allah^{azwj} Blessed and High, whenever He^{azwj} Intends to Create a creature (human being), Gathers every face which was in between him and his forefathers up to Adam^{as}, then Creates him upon the image of one of them. Therefore, one of you should not be saying that ‘This one neither resembles me nor does he resemble anything from my forefathers’.⁵²

(باب 94 - العلة التي من أجلها تجد الآباء بالابناء ما لا تجد الابناء بالآباء)**Chapter 94 – The reason due to which the fathers find (love) for the sons, what the sons do not find for the fathers**

حدثنا جعفر بن محمد بن مسرور رحمه الله قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن هشام بن سالم قال قلت للصادق عليه السلام: ما بالناس نجد بأولادنا ما لا يجدون بنا؟ قال: لانهم منكم ولستم منهم.

Ja’far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ib Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim who said,

‘I said to (Imam) Al-Sadiq^{asws}, ‘What is the matter that we find for our children (the love) what they do not find for us?’ He^{asws} said: ‘Because they are from you, and you are not from them’.⁵³

(باب 95 - علة الشيب وابتدائه)**Chapter 95 – Reason for the greying (during old age) and its beginning**

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أيوب بن نوح عن محمد بن أبي عمير، عن حفص بن البخترى، عن أبي عبد الله "ع" قال: كان الناس لا يشيبون فابصر إبراهيم "ع" شيئا في لحيته، فقال يا رب: ما هذا؟ فقال: هذا وقار، فقال: رب زدني وقارا.

My father said, ‘Sa’ad Bin Abullah narrated to us, from Ayoub Bin Noah, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtary,

⁵² Al Illal Al Sharaie – V 1 Ch 93 H 1

⁵³ Al Illal Al Sharaie – V 1 Ch 94 H 1

Abu Abdullah^{asws} has said: 'The people did not used to be greying. So (one day) Ibrahim^{as} was something in his^{as} beard, so he^{as} said: 'O Lord^{azwj}! What is this?' So He^{azwj} Said: "This is dignity". So he^{as} said: 'O Lord^{azwj}! Increase dignity for me^{as}'.⁵⁴

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن العباس ابن معروف، عن علي بن مهزيار، عن الحسين بن عمار، عن نعيم، عن أبي جعفر "ع" قال: أصبح إبراهيم "ع" فرأى في لحيته شيئا شعرة بيضاء، فقال: الحمد لله رب العالمين، الذي بلغني هذا المبلغ، ولم اعص الله طرفة عين.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Amaar, from Naeem,

Abu Ja'far^{asws} has said: 'Ibrahim^{as} woke upon one morning and he^{as} saw something white in his^{as} beard, so he^{as} said: 'The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds Who Made me^{as} reach this age and I^{as} have not disobeyed Allah^{azwj} (even) for the blink of an eye'.⁵⁵

أخبرني علي بن حاتم قال: حدثنا جعفر بن محمد قال: حدثنا يزيد بن هارون، عن عثمان، عن جعفر بن الريان، عن الحسن بن الحسين، عن خالد بن إسماعيل بن أيوب المخزومي، عن جعفر بن محمد "ع": انه سمع أبا الطفيل يحدث ان عليا "ع" يقول: كان الرجل يموت وقد بلغ الهرم ولم يشب، فكان الرجل يأتي النادي فيه الرجل وبنوه فلا يعرف الاب من الابن، فيقول: أيكم أبوكم، فلما كان زمان إبراهيم فقال: اللهم اجعل لي شيئا أعرف به قال: فشاب وابيض رأسه ولحيته

Ali Bin Haatim informed me, from Ja'far Bin Muhammad, from Yazeed Bin Haroun, from Usman, from Ja'far Bin Al Rayaan, from Al Hassan Bin Al Husayn, from Khalid Bin Ismail Bin Ayoub Al Makhzamy,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, that he heard him^{asws} narrating to Abu Al-Tufayl that Ali^{asws} was saying: 'The man used to die after having reached the apex of his life and (his hair) would not be grey. So the man would come to the man and his son but would not recognise the father from the son, so he was saying, 'Which one of you is the father?' So when it was the era of Ibrahim^{as}, so he^{asws} said: 'O Allah^{azwj}! Make something for me^{as} to be recognised by'. He^{asws} said: 'So (the hair of) his^{as} head whitened along with his^{as} beard'.⁵⁶

باب 96 - علة الطبايع والشهوات والمحبات

Chapter 96 – Reason for the nature, and the desires, and the loves

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن احمد ابن محمد بن عيسى، الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر، عن أبي جعفر "ع" قال: قال أمير المؤمنين "ع"، ان الله تبارك وتعالى لما أحب ان يخلق خلقا بيده، وذلك بعد ما مضى من الجن والنسناس في الارض سبعة آلاف سنة قال: ولما كان من شأن الله ان يخلق آدم "ع" للذي اراد من التدبير والتقدير لما هو مكونه في السماوات والارض وعلمه لما اراد من ذلك كله كشط من أطباق السماوات،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Maqdam, from Jabir,

Abu Ja'far^{asws} has narrated that Amir Al-Momineen^{asws} said: 'When Allah^{azwj} Blessed and High Loved that He^{azwj} Create a creature by His^{azwj} Hands, and that was after

⁵⁴ Al Illal Al Sharaie – V 1 Ch 95 H 1

⁵⁵ Al Illal Al Sharaie – V 1 Ch 95 H 2

⁵⁶ Al Illal Al Sharaie – V 1 Ch 95 H 3

what was past from the Jinn and the al-Nisnaas in the earth by seven thousand years, and when it was the Desire that Allah^{azwj} Create Adam^{as} for which He^{azwj} Wanted, from the Management (of the affairs) and the Pre-destination, when He^{azwj} Constituted it in the skies and the earth, and it was all in His^{azwj} Knowledge, when He^{azwj} Intended all that, Uncovered the Veils of the skies.

ثم قال للملائكة انظروا إلى اهل الارض من خلقي من الجن والنسناس فلما رأوا ما يعملون فيها من المعاصي وسفك الدماء والفساد في الارض بغير الحق عظم ذلك عليهم وغضبوا لله واسفوا على الارض ولم يملكوا غضبهم ان قالوا: يا رب أنت العزيز القادر الجبار القاهر العظيم الشأن وهذا خلقك الضعيف الدليل في أرضك يتقلبون في قبضتك ويعيشون برزقك ويستمتعون بعافيتك وهم يعصونك بمثل هذه الذنوب العظام، لا تأسف ولا تغضب ولا تنتقم لنفسك لما تسمع منهم وترى، وقد عظم ذلك علينا واكبرناه فيك.

Then He^{azwj} Said to the Angels: "Look at the people of the earth from My^{azwj} creatures, from the Jinn and the al-Nisnaas". So when they saw what they had been doing in it, from the disobedience and shedding of the blood without right, and the mischief in the earth, that was grievous upon them, and they were angered for the Sake of Allah^{azwj}, and expressed remorse upon the earth, and their anger was out of control, they said: 'O Lord^{azwj}! You are the Mighty, the All-Powerful, the Compeller, the Able, the Magnificent of Glory, and these are Your^{azwj} creatures, the weak, the humble in Your^{azwj} earth, turning in Your^{azwj} Control, and are living by Your^{azwj} Sustenance, and are enjoying by well-being given by You^{azwj}, and they are disobeying You^{azwj} with the likes of these grievous sins. Are You^{azwj} not Regretting, or Angered, nor Retaliating for Yourself^{azwj} when You^{azwj} Heard from them and You^{azwj} Saw? And that was grievous upon us, and is a gave matter with regards to You^{azwj}.

فلما سمع الله عز وجل ذلك من الملائكة قال: إني جاعل في الارض خليفة لي عليهم، فيكون حجة لي عليهم في أرضي على خلقي، فقالت الملائكة: سبحانك، أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك، وقالوا: فاجعله منا فانا لا نفسد في الارض ولا نسفك الدماء،

So when Allah^{azwj} Mighty and Majestic Heard that from the Angels, Said: "**[2:30] I am going to Make a Caliph in the earth** for Myself^{azwj} against them. Thus, he would become a Proof for Me^{azwj} over them in My^{azwj} earth over My^{azwj} creatures'. So the Angels said: "Glory be to You^{azwj}! **Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness?** And they said: 'So Make him from us, for neither make mischief in the earth nor do we shed the blood'.

قال جل جلاله يا ملائكتي إني أعلم ما لا تعلمون إني أريد أن أخلق خلقا بيدي أجعل ذريته أنبياء مرسلين وعبادا صالحين وأئمة مهتدين أجعلهم خلفائي على خلقي في أرضي ينهونهم عن المعاصي وينذرونهم عذابي ويهدونهم إلى طاعتي ويسلكون بهم طريق سبيلي،

The Majestic is His^{azwj} Majesty Said: "O My^{azwj} Angels, **I know what you are not knowing.** I^{azwj} Intend that I^{azwj} Create a creature with My^{azwj} own Hands, and Make his offspring to be Prophets^{as} and Mursils^{as}, and righteous servants, and the Guiding Imams^{asws}, Making them to be My^{azwj} Caliphs over My^{azwj} creatures in My^{azwj} earth, forbidding them from disobeying Me^{azwj}, and warning them of My^{azwj} Punishment, and Guiding them to obeying Me^{azwj}, and they can travel by them upon My^{azwj} Way.

وأجعلهم حجة لي عذرا أو نذرا وابين النسناس من أرضي فاطورها منهم وأنقل مرده الجن العصاة عن بريتي وخلقى وخيرتي واسكنهم في الهواء وفي أقطار الارض لا يجاورون نسل خلقى وأجعل بين الجن وبين خلقى حجابا ولا يرى نسل خلقى الجن ولا يؤانسونهم ولا يخالطونهم ولا يجالسونهم فمن عصاني من نسل خلقى الذين اصطفيتهم لنفسي اسكنتهم مساكن العصاة وأوردتهم مواردهم ولا ابالي، فقالت الملائكة: يا ربنا إفعل ما شئت لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم،

And I^{azwj} shall Make them a Proof for Me^{azwj}, as an excuse and a warning, and would Set forth the al-Nisnaas from My^{azwj} earth, thus Purifying it from them, and I^{azwj} shall Transfer the disobedient Jinn away from My^{azwj} citizens, and My^{azwj} creatures, and My^{azwj} good ones, and Settle them in the atmosphere, and in the horizons of the earth, not being adjacent to the offspring of My^{azwj} creatures. And I^{azwj} shall Make a veil to be in between the Jinn and My^{azwj} creatures, and the offspring of My^{azwj} creatures would neither be able to see the Jinn, nor feel them, nor intermingle with them, nor have gatherings with them. So the one who disobeys me^{azwj}, from (disobeying) the offspring of My^{azwj} creatures whom I^{azwj} have Chosen for Myself^{azwj}, I^{azwj} shall Settle them in the settlements of the disobedient, and Turn them towards their turning, and it does not worry Me^{azwj} (the least)". So the Angels said: 'O our Lord^{azwj}! Do whatever You^{azwj} so Desire to. There is no knowledge with us except what You^{azwj} have Taught us. You^{azwj} are the All-Knowing, the Wise'.

فقال الله جل جلاله للملائكة: إني خالق بشرا من صلصال من حمأ مسنون فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين، وكان ذلك من أمر الله عز وجل تقدم إلى الملائكة في آدم عليه السلام من قبل ان يخلقه إحتجاجا منه عليهم،

So Allah^{azwj}, Majestic is His^{azwj} Majesty, Said to the Angels: "**[15:28] And when your Lord Said to the Angels: I am going to Create a person of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating**". And that was from the Commands of Allah^{azwj} Mighty and Majestic and Made it to precede to the Angels with regards to Adam^{as}, from before He^{azwj} Created him^{as}, as an Argument^{azwj} from Him^{azwj} against them'.

قال: فاعترف تبارك وتعالى غرفة من الماء العذب الفرات فصلصلها فجمدت، ثم قال لها: منك اخلق النبيين والمرسلين وعبادي الصالحين والائمة المهتدين الدعاة إلى الجنة واتباعهم إلى يوم القيامة ولا ابالي ولا أسأل عما أفعل وهم يسألون - يعني بذلك خلقه -

He^{asws} said: 'So Allah^{azwj} Blessed and High Scooped a scoop of the fresh and the sweet water, so He^{azwj} Mixed it and it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Created the Prophets^{as}, and the Mursils^{as}, and My^{azwj} Righteous servants, and the Imams^{asws} of Guidance, the inviters to the Paradise, along with their^{asws} followers up to the Day of Judgement, and it does not worry Me^{azwj} (the least). And I^{azwj} shall not be questioned about what I^{azwj} Do, and they shall be Questioned" – Meaning by that His^{azwj} creatures.

انه اغترف غرفة من الماء المالح الاجاج فصلصلها فجمدت ثم قال لها منك اخلق الجبارين والفراعنة والعناة واخوان الشياطين والدعاة إلى النار إلى يوم القيامة واتباعهم ولا ابالي ولا أسأل عما أفعل وهم يسألون،

He^{azwj} Scooped a scoop of the salty and the bitter water, so He^{azwj} Mixed it and it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Create the tyrants, and the Pharaohs, and the harsh ones, and the brethren of the devils, and the inviters to the Fire, up to the Day of Judgement, along with their followers, and it does not worry

Me^{azwj} (the least). And I^{azwj} shall not be questioned about what I^{azwj} do, but they will be Questioned”.

قال وشرط في ذلك البداء ولم يشرط في أصحاب اليمين البداء، ثم خلط المائين فصلصلها ثم القاهما قدام عرشه وهما سلالة من طين

He^{asws} said: ‘And He^{azwj} Placed a condition of Al-Bada’a (Alteration of the Divine Will) with regards to that, and did not Place the condition of Al-Bada’a with regards to the companions of the Right. Then He^{azwj} Mixed the two waters, so He^{azwj} Kneaded it, then Cast it in front of His^{azwj} Throne, and these two were races (breeds) of clay.

ثم أمر الملائكة الاربعة: الشمال، والدبور، والصباء، والجنوب، أن جولوا على هذه الثلاثة السلالة وابروها وانسوها ثم جزؤها وفصلوها وأجروا إليها الطبايع الاربعة: الريح، والمرء، والدم، والبلغم. قال فجالت الملائكة عليها وهي الشمال والصباء والجنوب والدبور فاجروا فيها الطبايع الاربعة.

Then he^{azwj} Commanded four Angels – Al-Shimaal, and Al-Dabour, and Al-Saba, and Al-Junoub, that they should roll three (things) upon these and aerate these and pulverise these. Then they should permeate these with four natures – the wind, the dust/powder, the blood, and the phlegm’. So the Angels rolled over these, and these are Al-Shimal, and Al-Saba, and Al-Junoub, and al-Dabour, so they made to flow in these, the four natures.

قال والريح في الطبايع الاربعة في البدن من ناحية الشمال. قال والبلغم في الطبايع الاربعة في البدن من ناحية الصبا. قال والمرء في الطبايع الاربعة في البدن من ناحية الدبور. قال والدم في الطبايع الاربعة في البدن من ناحية الجنوب. قال فاستقلت النسمة وكمل البدن،

He^{asws} said: ‘And the wind, from the four natures in the body, is from Al-Shimal. And the phlegm in the four natures in the body, is from Al-Saba. And the dust/powder in the four natures of the body, is from Al-Dabour. And the blood in the four natures in the body, is from Al-Junoub. So the person was formed and the body was completed.

قال فلزمه من ناحية الريح حب الحياة وطول الامل والحرص ولزمه من ناحية البلغم حب الطعام والشراب واللين والرفق، ولزمه من ناحية المرء الغضب والسفه والشيطنة والتجبر والتمرد والعجلة، ولزمه من ناحية الدم حب النساء واللذات وركوب المحارم والشهوات

Thus, from the wind is necessitated the love for the life, and the long deeds and the greed. And from the phlegm is necessitated the love of the food and the drink, and the gentleness and the kindness. And from the dust is necessitated the anger, and the foolishness, and the demonization, and the bullying, and the rebellion, and the haste. And from the blood is necessitated the love of the women, and the pleasures, and the indulging in the Prohibitions, and the lustful desires’.

قال عمرو اخبرني جابر ان ابا جعفر " ع " قال: وجدناه في كتاب من كتب علي عليه السلام.

Amro said, ‘Jabir informed me from Abu Ja’far^{asws} having said: ‘We^{asws} found it in a book from the books of Amir Al-Momineen Ali^{asws}, 57

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا احمد بن أبي عبد الله، عن غير واحد، عن أبي طاهر بن حمزة، عن أبي الحسن الرضا " ع " قال الطبايع أربع، فمنهن البلغم وهو خصم جدل، ومنهن الدم وهو عبد وربما قتل العبد سيده، ومنهن الريح، وهي ملك يدارى، ومنهن المرة، وهي هيات هيات هي الارض إذا ارتجت ارتج ما عليها.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from someone else, from Abu Tahir Bin Hamza,

Abu Al-Hassan Al-Reza^{asws} has said: 'The natures are four. So from these is the phlegm, and it is a disputant, argumentative. And from these is the blood, and it is a slave, and sometimes the slave kills its master. And from these is the wind, and it is a coaxing (luring) king. And from these is the bitter, and far be it, far be it, it is the ground. If it shakes, whatever is upon it, (also) shakes'.⁵⁸

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار، عن احمد بن محمد بن عيسى، عن احمد بن محمد بن أبي نصر البرزطي، عن أبي جميلة عن ذكره، عن أبي جعفر " ع " قال: ان الغلظة في الكبد، والحياة في الرية والعقل مسكنه القلب

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abu Jameela, from the one who mentioned it,

Abu Ja'far^{asws} has said: 'The cruelty is in the liver, and the life is in the lungs, and the settlement of the intellect is in the heart'.⁵⁹

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر الحميري عن محمد بن الحسين، عن الحسن بن محبوب، عن بعض أصحابنا رفع الحديث قال لما خلق الله عز وجل طينة آدم أمر الرياح الاربعة فجرت عليها فاخذت من كل ريح طبيعتها.

Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far Al Humeyri, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from some of our companions, raising the Hadeeth, said,

'He^{asws} said: 'When Allah^{azwj} Mighty and Majestic Created the clay of Adam^{as}, Commanded the four winds, so they flowed over it. Thus, it took its natures from each of these winds'.⁶⁰

حدثنا علي بن احمد رحمه الله قال: حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن اسماعيل بن أبي زياد السكوني قال: قال أبو عبد الله " ع " إنما صار الانسان يأكل ويشرب بالنار ويصر ويعمل بالنور ويسمع ويشم بالريح ويجد طعم الطعام والشراب بالماء ويتحرك بالروح، ولولا ان النار في معدته ما هضمت، أو قال: حطمت الطعام والشراب في جوفه

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ismail Bin Abu Ziyad Al Sakuny who said,

'Abu Abdullah^{asws} said: 'But rather, the human being came to be eating and drinking by the fire, and seeing and working by the vision, and hearing and smelling by the wind, and found (the taste) of the food and the drink by the water, and moved by the soul. And had it not been for the fire in his stomach, he would not have digested' – or said: 'The food and the drink would have been destroyed'.

⁵⁸ Al Illal Al Sharaie – V 1 Ch 96 H 2

⁵⁹ Al Illal Al Sharaie – V 1 Ch 96 H 3

⁶⁰ Al Illal Al Sharaie – V 1 Ch 96 H 4

ولولا الريح ما التهب نار المعدة ولا خرج الثقل من بطنه ولولا الروح ما تحرك ولا جاء ولا ذهب، ولولا برد الماء لاحتقته نار المعدة ولولا النور ما بصر ولا عقل، فالطين صورته، والعظم في جسده بمنزلة الشجرة في الارض والدم في جسده بمنزلة الماء في الارض، ولا قوام للارض إلا بالماء، ولا قوام لجسد الانسان إلا بالدم والمخ دسم الدم وزبده،

'And had it not been for the wind, neither would the fire have ignited the stomach not would the weight have exited from his belly. And had it not been for the soul, he would have neither moved, not come or gone. And had it not been for the coldness of the water, the fire of the stomach would have incinerated him. And had it not been for the light, he would have neither see nor understood.

Thus, the clay is his image, and the bones in his body are of the status of the tree in the ground, and the blood in his body is at the status of the water in the ground. (The tree) cannot stand in the ground except with the water, and the body of the human being cannot stand except with the blood and the brain is creamy blood and its butter.

فهكذا الانسان خلق من شأن الدنيا وشأن الآخرة فإذا جمع الله بينهما صارت حياته في الارض لانه نزل من شأن السماء إلى الدنيا فإذا فرق الله بينهما صارت تلك الفرقة الموت ترد شأن الاخرى إلى السماء، فالحياة في الارض والموت في السماء، وذلك انه يفرق بين الارواح والجسد، فردت الروح والنور إلى القدرة الاولى وترك الجسد لانه من شأن الدنيا

So, like this is the human being, Created from the realm of the world and the realm of the Hereafter. So when Allah^{azwj} Gathered between these two, his life came to be in the earth, because he descended from the realm of the sky to the world. So when Allah^{azwj} Separates between the two, that section become the death, and the other returns to the sky. Thus, the life in the earth, and the death in the sky, and that is because there was a separation of the souls from the body. So the soul and the light return to the first order, and the body is left because it is from the realm of the world.

وإنما فسد الجسد في الدنيا لان الريح تنشف الماء فييبس فيبقى الطين فيصير رفاتا ويبلى ويرجع كل إلى جوهره الاول وتحركت الروح بالنفس والنفس حركتها من الريح فما كان من نفس المؤمن فهو نور مؤيد بالعقل وما كان من نفس الكافر فهو نار مؤيد بالنكراء له

But rather, the body is spoilt in the world because the wind would wipe out the water, so it would dry, and there would remain the clay. Thus it would decay and everything would revert back to its first essence. And the soul moves with the breath, and the movement of the breath is from the wind. So what was from the soul of the Believer so it is supported with the intellect, and what was from the soul of the Infidel, so it is a fire supported by the rejection of it.

فهذه صورة نار وهذه صورة نور والموت رحمة من الله لعباده المؤمنين ونقمة على الكافرين، والله عقوبتان أحديهما أمر الروح والاخرى تسليط بعض الناس على بعض،

So this is the image of fire, and this is the image of light. And the death is a Mercy from Allah^{azwj} to His^{azwj} Believing servants, and a Vengeance upon the infidels. And the two Punishments are (from) Allah^{azwj} – one of these is the matter of the soul, and the other is the overcoming of some people over the others.

فما كان من قبل الروح فهو السقم والفقر وما كان من تسليط فهو النعمة، وذلك قوله تعالى: (وكذلك نولي بعض الظالمين بعضا بما كانوا يكسبون من الذنوب) فما كان من ذنب الروح من ذلك سقم وفقر وما كان تسليط فهو النعمة وكان ذلك للمؤمن عقوبة له في الدنيا، وعذاب له فيها،

So what was faced by the soul, so it is the illness and the poverty, and what was from the overcoming, so it is the vengeance. And these are the Words of the High **[6:129] And thus do We make some of the unjust to attach to others on account of what they earned from the sins.** So what was from the sins of the soul, it would be from that illness and the poverty, and what was from the overcoming, so it is the vengeance, and what was for the Believer, a Retribution for him in the world, and a Punishment for him in it.

وأما الكافر فنقمته عليه في الدنيا وسوء العذاب في الآخرة ولا يكون ذلك إلا بذنب، والذنب من الشهوة، وهى من المؤمن خطأ ونسيان، وإن يكون مستكرها وما لا يطيق، وما كان في الكافر فعمد وجحود واعتداء وحسد وذلك قول الله عز وجل: (كفارا حسدا من عند أنفسهم).

And as for the Infidel, so the Retribution is upon him in the world and the evil Punishment in the Hereafter, and that does not happen except due to the sins, and the sins are from the desires. And from the Believer it is the error and the forgetfulness, and what transpire from what he cannot endure. And what was in the Infidel, so it is his resorting to the denial, and the aggression, and the envy. And these are the Words of Allah^{azwj} Mighty and Majestic **[2:109] (Turn you into Infidels) out of envy from themselves.**⁶¹

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا احمد بن محمد بن عيسى، عن الحسن بن محبوب، عن بعض أصحابنا يرفعه قال: قال أبو عبد الله عليه السلام عرفان المرء نفسه ان يعرفها بأربع طبائع وأربع دعائم وأربعة أركان، وطبائعه: الدم والمرارة والريح والبلغم، ودعائمه الأربع العقل ومن العقل: الفطنة والفهم والحفظ والعلم، وأركانه النور والنار والروح والماء

Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of our companions, raising it, said,

'Abu Abdullah^{asws} said: 'The recognition of oneself can be known by four natures, and four pillars, and four corners. And his natures are – the blood, and the bitter/dust, and the wind, and the phlegm. And his four pillars are (based on) the intellect, and from the intellect are – the discernment, and the understanding, and the memorisation, and the knowledge. And his corners are – The light, and the fire, and the spirit, and the water'.

فابصر وسمع وعقل بالنور واكل وشرب بالنار وجامع وتحرك بالروح ووجد طعم الذوق والطعم بالماء فهذا تأسيس صورته

So he sees, and hears, and understands with the light, and eats and drinks by the fire, and copulates and moves by the spirit, and finds the taste of the food by the water. So these are the foundations of his image.

فإذا كان عالما حافظا ذكيا فطنا فهما عرف فيما هو ومن أين تأتيه الأشياء ولاي شئ هو هاهنا إلى ما هو صاير باخلاص الوجدانية والاقرار بالطاعة وقد جرى فيه النفس وهى حارة وتجرى فيه وهى باردة

So if he was knowledgeable, a memoriser, an intellectual, and understanding one, he would recognise in what (state) he is in, and from where the things come from, and for which he is here for, to what he is going to, by the sincerity of the Oneness

⁶¹ Al Illal Al Sharaie – V 1 Ch 96 H 5

and the acceptance of the obedience (to Allah^{azwj}), and the soul has flowed in him and it is hot, and it flows in him and it is cold.

فإذا حلت به الحرارة أشرب ويطر وارتاح وقتل وسرق ويهيج واستبشر وفجر وزنا واهتز ويذخ،

So if it is replaced by the heat, he would be arrogant, and self-conceited, and accusing, and murder, and theft, and getting excited, and rejoicing, and being immoral, and committing adultery, and exhilaration, and being extravagant.

وإذا كانت باردة اهتم وحزن واستكان وذبل ونسى وأيس، فهي العوارض التي يكون منها الاسقام فانه سبيلها ولا يكون أول ذلك إلا لأخطيئة عملها فيوافق ذلك مأكلاً أو مشرباً في احد ساعات لا تكون تلك الساعة موافقة لذلك المأكلاً والمشرب بحال الخطيئة فيستوجب الالم من الوان الاسقام.

And if it was cold, he would care, and sorrowful, and refreshing, and withered, and forgotten, and despairing. These are the symptoms which happen to be from these illnesses, for it is its way, and the first one of that does not happen except due to the erroneous deeds. So these would be in accordance with eating and drinking in a particular time, when that time is not appropriate for that, the eating and the drinking, in an erroneous state. Thus these various types of illnesses are obligated upon the world'.

وقال جوارح الانسان وعروقه وأعضائه جنود لله مجندة عليه فإذا أراد الله به سقماً سلطها عليه فاسقمه من حيث يريد به ذلك السقم.

And he^{asws} said: 'The body parts of the human being, and his veins, and his organs are armies for the Sake of Allah^{azwj}, Conscripted. So when Allah^{azwj} Intends an illness with it, He^{azwj} Makes it to overcome him. So He^{azwj} Makes him sick from wherever He^{azwj} so Intends to by that very illness'.⁶²

حدثنا محمد بن موسى البرقي قال: حدثنا علي بن محمد ما جيلويه، عن احمد ابن أبي عبد الله، عن ابيه، عن محمد بن سنان بإسناده يرفعه إلى أمير المؤمنين "ع" انه قال: أعجب ما في الانسان قلبه وله موارد من الحكمة واضداد من خلافها فان سنج له الرجاء اذله الطمع وان هاج به الطمع أهلكه الحرص وان ملكه الياس قتله الاسف وان عرض له الغضب اشتد به الغيظ وان سعد بالرضا نسي التحفظ وان ناله الخوف شغله الحذر وان اتسع له الامن استلبته الغفلة وان حدثت له النعمة اخذته العزة وان أصابته مصيبة فضحه الجزع وان استفاد مالا أطغاه الغنى وان عضته فاقة شغله البلاء وان جهده الجوع قعد به الضعف وان أفرط في الشبع كظته البطنة فكل تقصير به مضر وكل افراط به مفسد.

Muhammad Bin Musa Al Barqy narrated to us, from Ali Bin Muhammad Majaylawiya, from Ahmad Ibn Abu Abdullah, from his father, from Muhammad Bin Sinan, by his chain,

It has been narrated from Amir Al-Momineen^{asws}: 'The strangest of what is in the human being, is his 'قلبه' heart. And for him it is a resource of the wisdom and its antibodies of its disputes. If the hope comes to his mind, the greed humiliates him; and if he is stimulated by the greed, jealousy destroys him; and if despair comes to him, the regret kills him; and if anger is presented to him, his rage is intensified; and if he is happy by the satisfaction, he forgets the preservation of it; and if the fear grabs him, the caution occupies him; and if the security is widened for him, the neglect crucifies it; and if the favour occurs for him, the pride seizes him; and if a difficulty hits him, so he shrieks in panic; and if he is benefitted by the wealth, the riches make him rebellious; and if destitution bites him, the affliction keeps him

⁶² Al Illal Al Sharaie – V 1 Ch 96 H 6

occupied; and if the hunger faces him, weakness sits with him; and if he over eats, the indigestion arrests him. Thus, every deficiency is harmful, and every extravagance is a spoiler'.⁶³

وبهذا الاسناد عن محمد بن سنان عن بعض أصحابه عن ابي عبد الله عليه السلام قال: سمعته يقول لرجل: إعلم يا فلان ان منزلة القلب من الجسد بمنزلة الامام من الناس الواجب الطاعة عليهم، الا ترى ان جميع جوارح الجسد شرط للقلب وترجمة له مؤدية عنه الاذنان والعينان والانف والفم واليدين والرجلان والفرج

And by this chain, from Muhammad Bin Sinan, from one of his companions,

(The narrator says) 'I heard Abu Abdullah^{asws} saying to a man: 'Know, O so and so, that the status of the heart from the body is at the status of the Imam^{asws} from the people, the one^{asws} who is obligatory to obey, upon them. Do you not see that all of the parts of the body are unconditionally for the heart and are translators for it, being led by it – the two ears, and the two eyes, and the nose, and the mouth, and the two hands, and the two legs, and the private parts.

فان القلب إذا هم بالنظر فتح الرجل عينيه، واداهم بالاستماع حرك اذنيه وفتح مسامعه فسمع، وإذا هم القلب بالشم استنشق بانفه فادى تلك الرايحة إلى القلب وإذا هم بالنطق تكلم باللسان، واداهم بالبطش عملت اليدين، وإذا هم بالحركة سعت الرجلان، واداهم بالشهوة تحرك الذكر، فهذه كلها مؤدية عن القلب بالتحريك وكذلك ينبغي للامام أن يطاع للامر منه.

So if the heart, when it wishes to look, the man opens his eyes; and if it wishes to listen, his ears move and open their hearings, so he hears; so when the heart wishes to smell, the nose sniffs, so that particular aroma is invited to the heart; and if it wishes to speak, it does so by the tongue; and if it wishes to seize (something) the two hands work towards it; and if it wishes to move, the two feet walk; and when it is with desires, the manhood stirs. So all these are supported from the heart by the movement, and similar to that is the Imam^{asws}, that they (people) should be obedient to the commands from him^{asws}.⁶⁴

حدثنا محمد بن الحسن بن احمد بن الوليد رحمه الله قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا محمد بن أبي عبد الله البرقي، عن علي بن حديد، عن سماعة بن مهران قال قال: كنت عند أبي عبد الله عليه السلام وعنده عدة من موابيه فجرى ذكر العقل والجهل فقال عليه السلام: اعرفوا العقل وجنده واعرفوا الجهل وجنده تهتدوا،

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Muhammad Bin Abu Abdullah Al Barqy, from Ali Bin Hadeed, from Sama'at Bin Mahran who said, '

'I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence were a number of his^{as} loyalists. So there flowed a mention of the intellect and the ignorance. So he^{asws} said: 'Get to know, the intellect and its army, and the ignorance and its army, and you would be Guided'.

قال سماعة: فقلت: جعلت فداك لا نعرف إلا ما عرفتنا، فقال أبو - عبد الله عليه السلام: إن الله خلق العقل وهو أول خلق خلقه من الروحانيين عن يمين العرش من نوره، فقال له: " أدبر " فأدبر، ثم قال له: " أقبل " فأقبل، فقال الله عزوجل له: " خلقتك خلقا عظيما وأكرمتك على جميع خلقي "،

⁶³ Al Illal Al Sharaie – V 1 Ch 96 H 7

⁶⁴ Al Illal Al Sharaie – V 1 Ch 96 H 8

Sama'at said, 'May I be sacrificed for you^{asws}! We do not understand except what you^{asws} make us to understand'. So Abu Abdullah^{asws} said: 'Allah^{azwj} Created the intellect, and it is the first of the creatures to be Created from the spiritual realm from the right of the Throne, from His^{azwj} Light. So He^{azwj} Said to it: "Turn back!" so it turned back. Then Said to it: "Come forward!" So it came. So Allah^{azwj} Mighty and Majestic Said to it: 'I^{azwj} have Created you as a magnificent creature, and Honoured you over all of My^{azwj} creatures".

قال: ثم خلق الجهل من البحر الاجاج الظلماني فقال له: " أدبر " فأدبر ثم قال له: " أقبل " فلم يقبل، فقال الله له: " أستكبرت ؟" فلعنه، ثم جعل للعقل خمسة وسبعين جندا فلما رأى الجهل ما أكرم الله به العقل وما أعطاه أضمر له العداوة فقال الجهل: يا رب هذا خلق مثلي، خلقته وكرمته وقويته وأنا ضده ولا قوة لي به، فأعطني من الجند مثل ما أعطيت، فقال: نعم، فان عصيت بعد ذلك أخرجتك وجندك من رحمتي، قال: قد رضيت، فأعطاه خمسة وسبعين جندا

He^{asws} said: 'Then He^{azwj} Created the ignorance from the salty dark ocean. So He^{azwj} Said to it: "Turn back" So it turned back. Then Said to it: "Come forward!" But it did not come forward. So Allah^{azwj} Said to it: "Are you being arrogant?" So He^{azwj} Cursed it. Then He^{azwj} Made seventy-five armies for the intellect. So when the ignorance saw what Prestige Allah^{azwj} has Honoured the intellect with, and what He^{azwj} had Given it, harboured enmity towards it. So the ignorance said: 'O Lord^{azwj}! This is a creature similar to me. You^{azwj} Created it, and Honoured it, and Strengthened it. And I am opposite to it, and there is no strength for me by it. Therefore Give me the army similar to what You^{azwj} have Given it'. So Allah^{azwj} Said: "Yes. But, if you were to disobey Me^{azwj} after that, I^{azwj} will Throw you and your army out from My^{azwj} Mercy". It said, 'I have agreed'. Thus, Allah^{azwj} Gave it seventy-five armies.

فكان مما أعطى الله العقل من الخمسة والسبعين الجند الخير، وهو وزير العقل، وجعل ضده الشر، وهو وزير الجهل،

So from what Allah^{azwj} Gave the intellect from the seventy five armies, the army of goodness is its Vizier, and Made its opposite to be (the army of) evil, and it is the Vizier of the (armies of) the ignorance.

والايمان، وضده الكفر، والتصديق، وضده الجحود، والرجاء، وضده القنوط، والعدل، وضده الجور، والرضى، وضده السخط، والشكر، وضده الكفران،

And the 'Imaan' (belief), its opposite is the disbelief; and the ratification, and its opposite is ingratitude; and the hope, and its opposite is the despair; and the justice, and its opposite is injustice; and the satisfaction, and its opposite is the resentment; and the thankfulness, and its opposite is ungratefulness;

والطمع، وضده الياس، والتوكل، وضده الحرص، والرافة، وضده العزة، والرحمة، وضدها الغضب، والعلم، وضده الجهل، والفهم، وضده الحمق، والعفة، وضدها الهتك، والزهد، وضده الرغبة،

And the expectation, and its opposite is helplessness; and the reliance, and its opposite is the greed; and the compassion, and its opposite is the harshness; and the mercy, and its opposite is the anger; and the knowledge, and its opposite is the ignorance; and the understanding, and its opposite is the stupidity; and the chastity, and its opposite is immorality; and the asceticism, and its opposite is the yearning;

والرفق، وضده الخرق، والرغبة، وضده الجراءة، والتواضع، وضده التكبر، والتؤدة، وضده التسرع، والحلم، وضده السفه، والصمت، وضده الهذر، والاستسلام، وضده الاستكبار، والتسليم، وضده التجبر

And the gentleness, and its opposite is the relentlessness; and the awe, and its opposite is audacity; and the humbleness, and its opposite is pride; and the relaxedness, and its opposite is haste; and the forbearance, and its opposite is foolishness; and the contentment, and its opposite is the bluffing; and the peacefulness, and its opposite is the arrogance; and the acceptance, and its opposite is the compulsion;

والعفو، وضده الحقد، والرفقة، وضدها الشقوة، واليقين، وضده الشك، والصبر، وضده الجزع، والصفح، وضده الانتقام، والغنى، وضده الفقر، والتفكر، وضده السهو، والحفظ، وضده النسيان، والتعطف، وضده القطيعة،

And the pardoning, and its opposite is the rancour (bitterness); and the tenderness, and its opposite is the callousness (cruelty); and the conviction, and its opposite is the doubt; and the patience, and its opposite is the anxiety; and the forgiveness, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the pondering, and its opposite is the omission; and the memorising, and its opposite is the forgetfulness; and the sympathy, and its opposite is the detachment;

والقتوع، وضده الحرص، والمواساة، وضدها المنع، والمودة، وضدها العداوة، والوفاء، وضده الغدر، والطاعة، وضدها المعصية، والخضوع، وضده التناول، والسلامة، وضدها البلاء، والحب، وضده البغض، والصدق، وضده الكذب، والحق، وضده الباطل،

And the contentment, and its opposite is the greed; and the equality, and its opposite is the prevention; and the cordiality, and its opposite is the enmity; and the loyalty, and its opposite is the betrayal, and the obedience, and its opposite is the disobedience, and the subservience, and its opposite is the supremacy; and the security, and its opposite is the affliction; and the love, and its opposite is the hatred, and the truthfulness, and its opposite is the lying; and the truth, and its opposite is the falsehood;

والامانة، وضدها الخيانة، والاخلاص، وضده الشوب، والشهامة، وضدها البلادة، والفهم، وضده الغباوة، والمعرفة، وضدها الانتكار، والمدارة، وضدها المكاشفة، وسلامة الغيب، وضدها المماكرة، والكتمان، وضده الافشاء،

And the trustworthiness, and its opposite is the treachery; and the sincerity, and its opposite is the dishonesty; and magnanimity, and its opposite is the apathy; and the understanding, and its opposite is the stupidity; and the recognition, and its opposite is the denial; and the politeness, and its opposite is the rudeness; and the safety of the unseen, and its opposite is the intemperance; and the concealment, and its opposite is the publicising;

والصلوة، وضدها الاضاعة والصوم، وضده الافطار، والجهاد، وضده النكول، والحج، وضده نبذ الميثاق، وصون الحديث، وضده النميمة، وبر الوالدين، وضده العقوق، والحقيقة، وضدها الرياء، والمعروف، وضده المنكر،

And the Salat (Prayer), and its opposite is the wasting of it; and the Fasting, and its opposite is the breaking of it; and the Jihad, and its opposite is the withdrawal from (running away); and the Hajj, and its opposite is the renouncement of the Covenant; and the conservation of the Hadeeth, and its opposite is the scandal; and the goodness to the parents, and its opposite is the disowning; and the reality, and its opposite is the showing off; and the goodness, and its opposite is the evil;

والستر، وضده التبرج، والتقية، وضدها الإذاعة، والانصاف، وضده الحمية والتهئية، وضدها البيغى، والنظافة، وضدها القذارة، والحياء، وضده الخلع، والقصد، وضده العدوان، والراحة، وضدها التعب، والسهولة، وضدها الصعوبة،

And the veil, and its opposite is the shamelessness; and the dissimulation, and its opposite is the broadcasting; and the fairness, and its opposite partiality; and the peacefulness, and its opposite is the rebellion; and the cleanliness, and its opposite is the filth; and the modesty, and its opposite is the impropriety; and the intent, and its opposite is the aggression; and the rest, and its opposite is the exhaustion; and the ease, and is opposite is the difficulty;

والبركة، وضدها المحق، والعافية، وضدها البلاء، والقوام، وضدها المكاثرة، والحكمة، وضدها الهوى، والوقار، وضده الخفة، والسعادة، وضدها الشقاوة، والتوبة، وضدها الاصرار، والاستغفار، وضده الاعترار، والمحافظة، وضدها التهان،

And the Blessings, and its opposite is the annihilation; and the good health, and its opposite is the suffering; and the stability, and its opposite is the wavering; and the wisdom, and its opposite is the desire; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the misery; and the repentance, and its opposite is the persistence; and the seeking Forgiveness, and its opposite is the keeping pride; and conservativeness, and its opposite is the recklessness;

والدعاء، وضده الاستتكاف، والنشاط، وضده الكسل، والفرح، وضده الحزن، والالفة، وضدها العصبية، والسخاء، وضده البخل،

And the supplication, and its opposite is the withholding it; and the vitality, and its opposite is the lethargy (dullness); and the happiness, and its opposite is the grief; and the intimacy, and its opposite is the prejudice; and the generosity, and its opposite is the stinginess.

ولا تكمل هذه الخصال كلها من أجناد العقل إلا في نبي أو وصي نبي، أو مؤمن امتحن الله قلبه للايمان وأما سائر ذلك من موالينا فان أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل ويتقى من الجهل،

And these armies of the intellect are not complete in anyone except in a Prophet^{as} or a successor^{as} of a Prophet^{as}, or a Believer whose heart Allah^{azwj} has Tested for the Eman (faith). As for the rest of those who are in our^{asws} Wilayah, so if one of the them is not free from some of these armies becoming in him until they are competed in him, he should be fearing from the ignorance.

فعند ذلك يكون في الدرجة العليا مع الانبياء والاصياء وإنما يدرك الفوز بمعرفة العقل وجنوده، وبمجانبة الجهل وجنوده،

Thus, during that, they would come to be in the high Levels along with the Prophets^{as} and the successors^{as}. But rather, the success can be realised with the understanding of the intellect and is armies, and keeping away from the ignorance and its armies.

وقفنا الله وإياكم لطاعته ومرضاته.

May Allah^{azwj} Cause us^{asws} and you all to achieve His^{azwj} obedience and His^{azwj} Pleasure'.⁶⁵

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا إبراهيم بن هاشم، عن أبي اسحاق إبراهيم بن الهيثم الخفاف، عن رجل من أصحابنا، عن عبد الملك بن هشام، عن علي الأشعري رفعه قال: قال رسول الله صلى الله عليه وآله ما عبد الله بمثل العقل، وماتم عقل امرء حتى يكون فيه عشر خصال: الخير منه مأمول والشر منه مأمون، يستقل كثير الخير من عنده ويستكثر قليل الخير من غيره، ولا يتبرم بطلاب الحوائج إليه ولا يسأم من طلب العلم طول عمره، الفقر أحب إليه من الغنى والذل أحب إليه من العز، نصيبه من الدنيا القوت والمعاشرة، واما المعاشرة لا يرى احدا إلا قال: هو خير مني واتقى

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Abu Is'haq Ibrahim Bin Al Haysam Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ash'ary, raising it, said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has not been worshipped with the likes of the intellectual, and the intellect of a person is not complete until there happen to be ten qualities in it – (1) The good from him is expected; (2) The evil from him is secured (not expected); (3) He belittles the goodness which is within him; (4) And he magnifies the good which is from others; (5) He does not complain of those that seek the needs from him; (6) And he does not get tired of seeking the knowledge for the length of his life; (7) The poverty is more beloved to him than the riches; (8) And the humbleness is more beloved to him than the honour; (9) His share from the world is his livelihood and the society; (10) And as for the society (he lives such that) he does not see anyone except that he says, 'He is better than I am, and more pious'.

إنما الناس رجلان: فرجل هو خير منه واتقى، وآخر هو شر منه وادنى، فإذا التقى الذي هو خير منه واتقى تواضع له ليخلق به، وإذا التقى الذي هو شر منه وادنى قال: عسى ان يكون خير هذا باطنا وشره ظاهرا وعسى ان يختم له بخير، فإذا فعل ذلك فقد علا مجده وساد أهل زمانه.

But rather, the people are of two types – A man who is better than him and more pious, and another who is more evil than him and lower. So when he meets the one who is better than him and more pious, he humbles himself to him to ascend to him. And when he meets the one who is more evil than himself and lower, he says, 'Perhaps the goodness in him is hidden, and his evil is apparent, and perhaps his ending would be with goodness'. So when he does that, he would prevail in his glory, and would be the chief of the people of his era'.⁶⁶

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي الحسين السعد آبادي عن احمد بن أبي عبد الله البرقي، عن أبيه، عن أبي نهشل، عن محمد بن اسماعيل عن أبيه، عن أبي حمزة، قال: سمعت أبا جعفر "ع" يقول: ان الله عزوجل خلقنا من أعلى عليين، وخلق قلوب شيعتنا مما خلقنا منه، وخلق ابدانهم من دون ذلك فقلوبهم تهوى اليها لانها خلقت مما خلقنا منه ثم تلا هذه الآية: (كلا ان كتاب الابرار لفي عليين، وما ادريك ما عليون، كتاب مرقوم، يشهده المقربون).

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Abu Nahshal, from Muhammad Bin Ismail, from his father, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created us^{asws} from the high Illiyen, and Created the hearts of our^{asws} Shiah from what He^{azwj} Created us^{asws}

⁶⁵ Al Illal Al Sharaie – V 1 Ch 96 H 10

⁶⁶ Al Illal Al Sharaie – V 1 Ch 96 H 11

from, and Created their bodies from (clay) besides that. Thus, their hearts incline towards us^{asws} because these have been Created from what we^{asws} have been Created from'. Then he^{asws} recites this Verse **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.**⁶⁷

حدثنا احمد بن هارون قال: حدثنا محمد بن عبد الله الحميري، عن أبيه عن يعقوب بن يزيد، عن حماد بن عيسى، عن أبي نعيم الهذلي، عن رجل، عن علي ابن الحسين " ع " قال: ان الله تبارك وتعالى خلق النبيين من طينة عليين قلوبهم وابدانهم، وخلق قلوب المؤمنين من تلك الطينة، وخلق ابدان المؤمنين من دون ذلك، وخلق الكفار من طينة سجين قلوبهم وابدانهم، فخلط بين الطينتين، فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن، ومن هاهنا يصيب المؤمن السيئة، ومن هاهنا يصيب الكافر الحسنة، فقلوب المؤمنين تحن إلى ما خلقوا منه، وقلوب الكافرين تحن إلى ما خلقوا منه.

Ahmad Bin Haroun narrated to us, from Muhammad Bin Abdullah Al Humeyri, from his father, from Yaqaub Bin Yazeed, from Hamaad Bin Isa, from Abu Naeem Al Hazly, from a man,

Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Blessed and High Created the Prophets^{as} from the clay of Illiyeen, their hearts (as well as) their bodies, and Created the hearts of the Believers from that very clay, and Created the bodies of the Believers from (clay) besides that. And He^{azwj} Created the Infidel from the clay of *Sijjeen*, their hearts and their bodies. So He^{azwj} Mixed the two clays. So from this the Believer begets the Infidel, and the Infidel begets the Believer, and it is from over here that the Believer commits the sins, and from over here the Infidel does the good deeds. So the hearts of the Believers incline towards what they have been Created from, and the hearts of the Infidels incline towards what they have been Created from'.⁶⁸

حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد ابن اسماعيل رفع إلى محمد بن سنان، عن زيد الشحام، عن أبي عبد الله " ع " قال ان الله تبارك وتعالى خلقنا من نور مبتدع من نور رسخ ذلك النور في طينة من أعلا عليين وخلق قلوب شيعتنا مما خلق منه ابداننا وخلق ابدانهم من طينة دون ذلك فقلوبهم تهوى إلينا لانها خلقت مما خلقنا منه، ثم قرأ (كلا ان كتاب الابرار لفي عليين وما ادريك ما عليون كتاب مرقوم يشهده المقربون)

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Ibn Ismail, raising it to Muhammad Bin Sinan, from Zayd Al Shahaam,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High Created us^{asws} from the Original Light. He^{azwj} Embedded that Light in the clay from the high *Illiyeen*, and Created the hearts of our^{asws} Shiah from what our^{asws} bodies had been Created from, and Created their bodies from the clay besides that. Thus, their hearts incline towards us^{asws} because it was Created from what we^{asws} have been Created from. Then he^{asws} recited **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.**

وان الله تبارك وتعالى خلق قلوب اعدائنا من طينة من سجين، وخلق ابدانهم من طينة من دون ذلك، وخلق قلوب شيعتهم مما خلق منه ابدانهم فقلوبهم تهوى إليهم، ثم قرأ: (ان كتاب الفجار لفي سجين وما ادريك ما سجين كتاب مرقوم ويل يؤمئذ للمكذبين)

⁶⁷ Al Illal Al Sharaie – V 1 Ch 96 H 12

⁶⁸ Al Illal Al Sharaie – V 1 Ch 96 H 13

And that Allah^{azwj} Blessed and High Created the hearts of our^{asws} enemies from the clay of *Sijjeen*, and Created their bodies from clay besides that, and Created the hearts of their adherents from what their bodies had been Created from, Thus, their hearts incline towards them. Then he^{asws} recited **[83:7] Nay! Most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book [83:10] Woe on that day to the beliers'**.⁶⁹

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله عن احمد بن محمد بن عيسى، عن أبي يحيى الواسطي رفعه قال: قال أبو عبد الله "ع" ان الله عزوجل خلقنا من عليين وخلق أرواحنا من فوق ذلك، وخلق أرواح شعيتنا من عليين، وخلق أجسادهم من دون ذلك، فمن أجل ذلك كانت القرابة بيننا وبينهم ومن ثم تحن قلوبهم إلينا.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, raising it, said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Created us^{asws} from *Illiyeen*, and Created our^{asws} Spirits from higher than that, and Created the spirits of our^{asws} Shiah from *Illiyeen*, and Created their bodies from besides that. So it is from that reason there will always be nearness between us^{asws} and our^{asws} Shiah, and from then on their hearts have been inclining towards us^{asws}'.⁷⁰

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار، عن احمد بن محمد، عن أبيه، عن ابن العرزمي، عن أبيه عن جابر الجعفي، عن أبي جعفر "ع" قال: إذا أردت ان تعلم ان فيك خيرا فانظر إلى قلبك، فان كان يحب أهل طاعة الله عزوجل ويبغض أهل معصيته ففك خير والله يحبك، وان كان يبغض أهل طاعة الله ويحب أهل معصيته فليس فيك خير والله يبغضك والمرء مع من أحب.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from his father, from Ibn Al Arzamy, from his father, from Jabir Al Ju'fy,

Abu Ja'far^{asws} has said: 'If you intend to know that there is good within you, look at your heart. So if it was such that is love the people who are obedient to Allah^{azwj} Mighty and Majestic and hates the people who are disobedient to Him^{azwj}, so within you is good, and Allah Loves you. And it was that it hates the people who are obedient to Allah^{azwj} and loves the people who are disobedient to Him^{azwj}, so there is no good within you, and Allah^{azwj} Hates you. And the person is with the one whom he loves'.⁷¹

⁶⁹ Al Illal Al Sharaie – V 1 Ch 96 H 14

⁷⁰ Al Illal Al Sharaie – V 1 Ch 96 H 15

⁷¹ Al Illal Al Sharaie – V 1 Ch 96 H 16